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JESUS CALLS

By FANNIE HERRON WINGATE

Come, for all things now are ready
And the marriage feast is spread;
Come, partake of heavenly manna,
Come and eat of living bread.

Let not earthly cares detain thee,
Let not earthly ties restrain,
For the feast of love is waiting,
Let that love be not in vain.

Come, and I will lift thy burdens,
Turn thy sadness into song,
Turn thy mourning into gladness,
With My strength will make thee strong.

Come, for all things now are ready
And the marriage feast is spread;
Come, partake of heavenly manna,
Come and eat of living bread.

FACULTY UNFOLDMENT

By CHARLES FILLMORE

Renunciation

ALL CHRISTIANS who have had experiences variously described as "change of heart," "salvation," "conversion," and "sanctification" will admit that, before they experienced the great change of consciousness represented by these names, they had been "convicted of sin" or had determined to give up the ways of the world and do the will of God. The sinners most open to reform are those who sin in the flesh. The hardest to reach are the self-satisfied moralists or religionists. Jesus said to such, "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you." One who is living up to man-made morals or religious standards is not repentant, and he makes no room in his mind for new and higher ideals of life and Truth. Unless our repentance is accompanied by sacrifice we are still in our sins. "Apart from shedding of blood there is no remission." The blood represents the life, and when the life of the flesh is mentally given up, the beasts of the body are literally killed and their blood or life carries away the dead cells.

A change of mind effects a corresponding change in the body. If the thoughts are lifted up, the whole organism is raised to higher rates of vibration. If the system has been burdened with congestion of any kind, a higher life energy will set it into universal freedom. But there must be a renunciation or letting go of the old thoughts before the new can find place in the consciousness. This statement is based upon a psychological law which has its outer expression in the intricate eliminative functions of the body.

As the physiologist studies the body, so the

metaphysician studies the mind. It is true that some metaphysicians are not careful students. They often jump to conclusions, just as the ancient physiologists made wild guesses about the character of the bodily organs; but the majority of those who work with the inner forces get an understanding that conforms in fundamentals to the discoveries of other metaphysicians in the same field of work. The careful modern metaphysician does not arrive at his conclusions through speculation; he analyzes and experiments with the operations of his own mind and the minds of others until he discovers laws that govern mind action universally.

All those who go deep enough into the study of the mind agree perfectly on fundamentals, one of which is that the universe originated in mind, was projected into action by thought, and is being sustained by mind power. Self-analysis reveals the manner in which the individual mind acts, and this action is the key to all action in the small and the great, in the microcosm and the macrocosm, in man and in God. Another point of agreement is that thoughts are things, that they are ideas projected into form, partaking of the nature of the thinker.

Metaphysicians make a sharp distinction between the realm of ideas, which is Spirit, and the realm of thought, which is soul. Thoughts act in a realm just above, around, and within the material. They have but one degree more of freedom than matter. Thoughts have a four-dimensional capacity, while things have but three. Yet thoughts are limited to the realm in which they function, and man's consciousness, being made of thoughts, is of like character. Thus it is possible to overload the mind, as one overloads the stomach. Thoughts must be digested in manner similar to the way in which food is digested. An eagerness to gain knowledge without proper digestion and assimilation ends in mental con-

gestion. The mind, like the bowels, should be open and free. It is reported that Lyman Beecher said to a friend, whom he was bidding good-by, "Worship God, be even-tempered, and keep your bowels open." It is found by metaphysicians that praise and thanksgiving are laxatives of efficiency and that their cleansing work not only frees the mind of egotism but also cleanses the body of effete matter.

Thoughts are things; they occupy space in the mental field. A healthy state of mind is attained and continued where the thinker willingly lets go the old thoughts and takes on the new. This is illustrated by the inlet and the outlet of a pool of water. Stop the inlet, and the pool goes dry. Close the outlet, and the pool stagnates, or, like the Dead Sea, it crystallizes its salts until they arrest the life action in everything that they touch.

The action of the mind upon the body is, in some of its aspects, similar to that of water upon the earth. Living old thoughts over and over keeps the inlet of new thoughts closed. Then begins crystallization—which materia medica has named arteriosclerosis. The cause is supposed to be some other disease, such as syphilis, which is classed as one of the most important of the primal causes of arteriosclerosis. Metaphysicians recognize syphilis as secondary in the realm of effects, and they ask, "What causes syphilis?" The cause is the uncontrolled enjoyment of sex sensation without asking or caring to know the object of that function in uplifting human consciousness. It would seem that in this respect the animals are under better discipline than most men and women.

The enjoyment of the pleasures of sensation without wisdom's control may be compared to riding in a runaway automobile for the pleasure of swift pace, wholly disregarding the crash that is sure to follow. But to take away man's free-

dom would delay his attaining the "Son of God" degree, which is open to him when he learns to make a lawful use of the attributes of Being; consequently he must acquire more wisdom and self-control. Tuberculosis, syphilis, cancers, tumors, and the many other ills of the flesh are evidences that nature has been outraged and is protesting and striving to free itself from its unhappy condition.

Every cell of the body is enveloped in soul or thought, and its initial impulse is to conform to the divine-natural law. When this law is not observed by the will of man and cells are reduced to the slavery of lust, they combine with other cells of like condition, and, rather than submit longer to the debasing condition, they destroy the organism. But the destruction of the cell as matter does not destroy it on the mental plane; the mind survives, and again seeks to carry out the great law of soul evolution which was implanted in it from the beginning. Thus the repeated incarnations of the soul—not only the soul cell but the great aggregation of cells known as physical man—are found to be a fact that explains the continuity of traits of mind and body handed down from generation to generation. It is not in the flesh that we inherit, but in the thoughts of the flesh. The flesh has returned to dust, but its memories endure until a higher mind power cleanses and lifts them to purer states of consciousness.

It is related in Genesis that when fleeing from the cities of Sodom and Gomorrah, which God was destroying, Lot's wife looked back, and "became a pillar of salt." Salt is a preservative, corresponding to memory. When we remember the pleasures of the senses and long for their return, we preserve the sense desire. This desire will manifest somewhere, sometime, unless the memory is dissolved through renunciation. The desire for sensation in the flesh in one incarnation

may be expressed in the next in a strong desire for personal love. Having become subconscious, it works in the subcenters of the organism in a fever of anxiety to attain its object, and it may be named consumption, or some other cell-consuming disease.

Modern medical science has traced nearly all the ills of the body to microörganisms. The popular remedy is to introduce into the body germs that are much like the disease germs but of weakened power. The body, thereupon, in self-defense generates in the blood stream that which counteracts or neutralizes the disease, and renders the body immune to severe attack. According to this theory, if the patient is to be immune it logically follows that he must continue to have the disease germs in his system, because if they should desert him he would again be open to attack. Typhoid fever is quieted, or forestalled, by turning loose in the system good-natured typhoid germs. But the cause is not removed, and some who follow up such cases say that serums are causing and spreading various forms of disease, and in various ways making the human family less virile. The writer knows of one instance where a healthy boy was vaccinated. A few months later he was attacked by tuberculosis of the hip, which the doctors said was caused by impure blood. All of this goes to show that the right kind of serum has not yet been discovered by medical science and that diseases are not cured by serums but are merely diverted, and eventually break out in other forms.

We see that such bacteriologists as Koch and Pasteur have merely a clue to the real serum, which is the new life stream opened to man by Jesus Christ. It is true that the bodies of men are being destroyed by disease germs, and until the Christ remedy is generally applied to neutralize their destructive tendency, it would be a calamity to stop these scientists' work. Destructive

germs are the creations of destructive thoughts, and until the specific thought is found, it will be useless if not calamitous to do away with the effect of the destructive thought. Destructive thinking separates soul and body, and when the separation is complete, bacteria take up the work and distribute the body wreckage over the earth. If the body were left intact, this planet would soon become the abode of mummies, and the dead would crowd out the living. Then, so long as people continue to die, it is well that microbes make their bodies of some use.

"Imperious Cæsar, dead and turn'd to clay,
Might stop a hole to keep the wind away."

When the body becomes locally infested with bacterial thoughts and separates from the higher self, a forced removal of the adverse colony, by surgery, sometimes gives at least temporary relief. Man is the dominant thinking and character-giving force of the earth, and he has made it a place of desolation when it should be a paradise. Because of his lust, anger, arrogance, and ignorance, man has been tormented by pests, storms, and earthquakes. Tradition says that this degeneration of our planetary ether began in the dim past—that this planet's mental atmosphere was charged with the thoughts of men and women who exercised the power of mind in lust, arrogance, and ambition, until extreme measures had to be resorted to by the planetary God.

This legend, which is another form of the story of the "fall of man," says that this perversion of nature and her innocent life energies began cycles ago, when man in the first exuberance of psychic power built up a priestly hierarchy in the ancient continent of Atlantis. These masters of black magic dominated the world and dispossessed the cosmic mind. Extraordinary measures of safety for the whole race became necessary, and the higher powers planned and carried out the destruction of the continent Atlantis and all its

people. The very soil of the continent which these occultists occupied had become saturated with lust and selfishness, and it was condemned as unfit to remain a part of the parent planet. The corrupted soil was scooped out of the Atlantic Ocean and thrown off into space, where it became the lifeless mass known as the moon. The earth reeled like a drunkard under this terrible surgical operation, and still wabbles out of true perpendicular, the result of the shock caused by the removal of so large a part of its body. Before this catastrophe occurred, a tropical climate extended to the very poles. The remains of tropical plants and animals are found in the frigid zones today, mute evidences that a great and sudden change has at some time taken place in the planet's relation to the sun. The withdrawal of the warmth at the poles resulted in an unnatural coldness that congealed the rain into snow and ice, which slowly piled up at the poles until they capped the earth to a great depth. This brought about the great glacial period, which lasted thousands of years, a reminder of which we get in icy blasts from the north, with months of cold and snow. However, the earth is slowly regaining its equilibrium and will in due season be restored to its pristine golden age, and all the desert places will bloom as the rose. So runs the tradition.

Those who seek to heal the body by introducing into it a new life stream from without are attempting to do in a material way what Jesus attained spiritually. The vitality of the race was at a low ebb at His advent; He saw the necessity of a larger consciousness of life, and He knew how to inoculate the mind of every one who would accept His method. In John 5:26 it is written, "For as the Father hath life in himself, even so gave he to the Son also to have life in himself." Life is spiritual, as every one admits who has tried to find it in a physical laboratory. No one has

ever seen life in food or drink, but it is there in small degree, and it is through eating and drinking that the body absorbs the invisible life elements which physical science has named vitamins. The vitamin is the essential life within all forms and, being spiritual in character, must be spiritually discerned. We feel life's thrill in our bodies; by raising this consciousness of life to Christ enthusiasm, we may come to such fullness of energy that the whole life stream will be quickened and the congestions in arteries and glands swept away. "I came that they may have life, and may have *it* abundantly."

All spiritual metaphysicians know that the body and the blood of Jesus were purified and that each cell was energized with original spiritual substance and life, until all materiality was purged away and only the pure electronic essence remained. This vitamin, or essence of life and substance, was sown as seed in the whole race consciousness, and whoever through faith in Christ draws to himself one of these life germs becomes inoculated to that degree with Jesus Christ quality, and not only the mind but the body also is cleansed.

"He that soweth the good seed is the Son of man; and the field is the world." Like a seed planted in soil, the word or thought germ will multiply and bring forth after its kind. "He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing."

DRILL FOR THE DEVELOPMENT OF DIVINE ELIMINATION

By CORA G. DEDRICK

When man began to multiply on the face of the earth and to express his fleshly freedom, "Jehovah saw that the wickedness of man was great in the earth, and that every imagination of

the thoughts of his heart was only evil continually." Jehovah said: "I will destroy man whom I have created from the face of the ground."

But there was one righteous man on the earth, a man who ever in the midst of wickedness walked with God continually. Jehovah made known to this righteous man, Noah, the coming of a great deluge, a flood which was to cover the whole earth and destroy every living thing on the face of the earth. Therefore Jehovah said to Noah, "Make thee an ark." Then Jehovah instructed Noah just how to make the ark and what to put in it. Noah carefully carried out the instructions of Jehovah, and he and all his belongings were saved.

After the Flood Jehovah said in His heart, "I will not again curse the ground any more for man's sake, for that the imagination of man's heart is evil from his youth."

As a token of the covenant that He would not destroy by water again, God set His "bow in the cloud."

The ark represents the body consciousness, in which all that is worth saving is conserved under the divine law.

In the lower part of the back, near the base of the spinal column, is a ganglionic nerve center which, when spiritually quickened, has power to perform a wonderful work of the kind symbolized in the story of Noah and the Flood. This nerve center is represented by Jesus' disciple Thaddæus; it eliminates waste from the body temple, it eliminates error ideas from the mind, and expands the good.

"And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth."

The story of Noah and the Flood portrays in symbols the manner through which Jehovah (I AM) works in cleansing the mortal consciousness.

The word "Noah" means rest or repose in spiritual consciousness. Noah represents the mind

of man abiding in the Christ Word. "If ye abide in me and my words abide in you," you "shall never see death." There is an original spark of divinity in man which is indeed a very sacred, holy thing, and the expansion of this original divine spark is man's spiritual development. Jehovah (Christ), the image-and-likeness man created by Elohim God, recognizes only the good, and instructs the Adam man to open his consciousness only to good thoughts, and, by the waters of denial, to cleanse his consciousness of the evil.

Man's body is divine, and every activity in the body temple is fundamentally divine. We must know this, realize it daily, if we would make our bodies fit dwelling places for the Holy Spirit.

The faculty of renunciation, or elimination, when working under the light of Spirit, establishes a freedom in soul and body consciousness that gives tone and strength and elasticity to the whole man. Letting go of the old in an orderly and decisive manner, at the same time laying hold of the new, engenders a sweetness and a lightness in the whole being.

Jesus said: "If any man would come after me, let him deny himself, and take up his cross, and follow me." The self that Jesus taught must be denied is the grasping personality. It must let go its hold upon possessive ideas before there can be harmonious activity in the eliminative center. From the invisible side of life, Spirit is constantly infusing into our being more of itself, and at the same time casting out of mind and body all the waste. The forgiving love of Jesus Christ is not only a wonderful spiritual stimulant for soul and body, but it is also an important factor in the eliminative process. When the voice of Spirit within you proclaims, "Thy sins be forgiven thee," it means that you have opened the way for the fulfillment of the law in you. There is a discarding of personality and an increased activity of the spiritual forces. There is an in-

rushing of the new and a letting go of the old. Just as the flower, unfolding its petals to the sunshine and drinking in new life and strength and beauty, exhales that which is poisonous to it, so the whole being of man, when the law of forgiveness is satisfied, draws new life and strength and power from the one Source and throws off the old.

While renunciation is passive in character, it is positive and decisive in action. The innermost thoughts of man determine the standard that he sets up in his life, and the whole being endeavors to measure up to this standard. The degree of intelligence expressing in man's conscious thought determines the character of the manifestation. Therefore if we would be healthy and happy and prosperous, we must learn to do healthy, hearty, positive thinking. We must not be dominated by another's will. To let some one else do our thinking for us makes us negative, indecisive, indirect. If we try to hold on and to let go at the same time, renunciation and elimination in both mind and body are weak, negative, irregular. The negative attitude wears away the greater abilities of the soul and diffuses mental poison and inertia throughout the whole being.

Man's holding to thoughts of unhappiness, sin, sickness, and poverty is the cause of much of the inharmony that exists today. One may tie up the bowels by holding to grasping, selfish ideas. On the other hand, a child troubled by excessive looseness of the bowels can be healed by a treatment for courage and fearlessness. The disease in children known as summer complaint is usually a reflected thought of the parents. They fear that the heat, the food, or the water will affect their little ones. Fear usually causes excessive looseness of the bowels. A daily study of the 23d Psalm and a meditation on it are wonderful solvents for fear.

An affirmative thought sometimes produces a

congested condition throughout the body and interferes with elimination. Continued strenuous affirmations, even of Truth, will sometimes cause constipation. The remedy is to relax, to let go. The words of Truth that you have affirmed must have time to work out in the subconscious mind. We can never gain possession of the kingdom of harmony until we are free to express the wisdom and the power of Spirit as divine intelligence reveals them to us.

We are born daily, and we die daily. While some error thought may stick in our minds and hold fast for a season, whenever new light is born in consciousness the old error thought loses its grasp and falls away. This life activity is illustrated beautifully in nature—in a tree, for example. Throughout the summer months the leaves drink in new life, which they instinctively feel is in preparation; and they store up in the trunk and branches new energy for next year's unfoldment. When autumn comes, and their work is accomplished, the leaves fall off, making way for the new. Here and there an old dead leaf holds on, refusing to give way to the blustery winds and the cutting sleets. But when spring comes, and the first tiny green shoot appears beneath its clinging hand, the old leaf loses its hold and follows its comrades.

Man is making his body temple an eternal dwelling place for the soul. His goal is to bring into expression the kingdom of the heavens and to establish it within himself. Consequently he needs to realize consciously that the passing away of the old and the incoming of the new are results of the outworking of the law, and that he should assist in bringing about this change. His every experience aids in establishing more firmly his identity in Spirit, and so gives him greater freedom and power and brings him nearer the goal of perfection—perfect health in mind and body.

"They must upward still and onward, who would keep abreast of truth."

For a regenerative drill in the silence, center the attention just back of the heart and realize that Jesus (the indwelling Christ in action) is standing in your midst—the one controlling, directing power, saying: *"Come unto me, all ye that labor and are heavy laden, and I will give you rest."* As these words penetrate your soul consciousness, you will realize that you are letting go of all weariness, all doubts, and all fears, and that you feel a lightness and a freedom throughout your whole being. Hold the thought: *Old things, old conditions are as waters that have passed away; behold, I am made new in Christ Jesus.* With the attention centered at the lower part of the spinal column, hold the thought: *I gladly let go of the old. My whole being expands with the new life in Christ Jesus.* With the attention centered at the base of the tongue, meditate on the thought: *"I die daily." Through Jesus Christ I have the power to let go of the old and lay hold of God substance, new light, new inspiration. I am a new creature in Christ Jesus.* Then center the attention just back of the heart, and realize that your whole being is giving thanks to God for the blessings that He is pouring out upon you.

QUESTIONS ON FACULTY UNFOLDMENT—RENUNCIATION

1. What is the first step in experiencing conversion?

2. Explain the effect of a change of mind upon the body organism.

3. Where does renunciation come in, in the process of body renewal?

4. How does the metaphysician arrive at his conclusions concerning mind action?

5. State one big fundamental truth brought out in the study of mind.

6. Explain the distinction between the realm of ideas and the realm of thought.

7. Explain how thoughts are assimilated by the mind.

8. How does the mind act upon the body?

9. Why should wisdom be exercised in the control of the mind?

10. Should man be given freedom, however? Explain.

11. How are traits of mind and body handed down from generation to generation?

12. How are these dissolved in memory?

13. Explain medical science's method of combating disease germs.

14. Why has it failed?

15. How is man the dominant thinking factor of the earth?

16. What is the one healing power?

17. Explain its action.

18. What does Noah and the great flood symbolize?

19. Explain the work of Thaddæus in the body temple.

20. What is man's goal and how may he attain it?

GETHSEMANE

All those who journey, soon or late,
Must pass within the garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say:
"Not mine but thine"; who only pray:
"Let this cup pass," and cannot see
The purpose in Gethsemane.

—*Ella Wheeler Wilcox.*

HER JOY BOOK

By EVELYN WHITELL

FROM CHILDHOOD, Emily Watkins had been wishful to write a book, but she was now forty-five years of age, and the prospect of her heart's desire seemed farther off than ever.

In her younger days she had read articles on visualization, and had tried to put the thoughts that they contained into practice by looking into the windows of bookstores and mentally designing the cover that her book should have when it came into expression.

"If I could only write like that," she would say to herself, when she laid down a magazine at the point where the story had worked up to the exciting part, only "to be continued." "I want my writings to be true to life, but I have had no experience; I've seen so little of the world!—and I've nothing to tell such as these writers have."

Her desire grew stronger and stronger with years, but family affairs held her earth-bound, and continual waiting ate into her heart, while disappointment cut itself into the lines of her face. Self-pity made her condemn her surroundings and her lack of opportunity on every side.

"If I had had only a chance like others," she would say, as she bent over the dishes that she washed, "if I had had some one to give me a boost! But even if I wrote something, who would there be to publish it? If I only had a friend on the press, if I only knew the editor of a magazine; but it's hard for a woman alone with a family against her."

So she went on with self-pity, till I happened to meet her on my travels. The train had just crossed the border from Canada into the States, and the passengers were standing in line, awaiting the coming of the immigration officers. Ev-

ery one was fretting, grumbling, and complaining; all were tired after their trip, longing to meet their friends, and this delay was one of the greatest trials of patience.

"Can you see any good in all this?" a woman asked me, as she moved from one foot to another, complaining of the cold. "They say we can get something out of every experience, but what are we going to get out of just standing here?"

"A comical memory," I answered, "something that you can write in your book of life and repeat to your friends when you want to give them entertainment. Think how you can make them laugh over the description of a scene like this. Get your mental notebook busy—there's a page for a story in every face you see. Imagine, if Dickens were here, what entertainment he would be having; his laugh in his sleeve would make every one else laugh, though knowing not why. If we didn't have these varied experiences, we would be uninteresting people to live with. See that young man over there—he's kicking like a steer held up in a stable; send him a thought that his girl can wait a few minutes, and that it will be a good lesson in patience for her. Look at that fat, contented baby with the three double chins; she's having all the fun of the show out of this. See the old man keeping himself warm with a packet of Life Savers, and the little lad puffing away with the train; he imagines himself an engineer already; he hasn't got time to think about the cold. And away over there is a real little Christmas-card girl by the side of her mother. They're from overseas; look at her rosy cheeks and sturdy limbs; you can almost smell the heather on that Scotch plaid she's wearing. The best journalist, you know, can make the most news out of nothing, but there's copy enough to last for a month, right here!"

The people around us began to forget the annoyance of waiting and to laugh at what was to them a new idea. But in the crowd I saw a pair

of eyes fixed earnestly on me; there was something more than amusement in those eyes, there were eagerness and hunger.

When the immigration officers had come, and every one was claiming his or her trunk, I felt a light touch on my arm. The little woman, with the eager eyes, was standing beside me.

"Will you tell me some more?" she asked in a voice like that of a child pleading for a story to continue.

For a moment I had forgotten the incident in my hurry to locate my box.

"I mean," she said gently, "will you tell me more about making the most of every experience? I have always wanted to write."

Her voice sank to a whisper, as if she were awe-struck at her own daring in unveiling the secret hidden so long in her heart.

I found that the train that she was going to take into the country did not leave for another half hour, so I suggested that we should have supper together. Over the table in the quiet restaurant I listened to the unfolding of a soul.

Bit by bit the story was poured out. I listened to it all, and understood, for I had heard many such stories with different settings. The story of a girl raised in the country, the so-called odd one of the family, the eagle in the barnyard, the dissatisfied girl that no one understood. The lonely hours of childhood—girlhood with little education, then married life in the country, hard work from morning to night, the raising of children who followed their own interests and were now grown. I listened to it all, and sympathized.

"And this is the first trip I've taken for twenty years," she finished, "and to think that on it I have met you!"

"God moves in a mysterious way," I answered. "It was good that you had to wait for the immigration officers, wasn't it?"

Her eyes were looking far out. Already there

was a different light in them. The cloud was lifted—the soul was relieved from its burden.

"If I could only get into the city, where there are more opportunities," she continued. "Why have I not got free before this?"

"You were not ready for freedom before," I explained; "you were not ready to write your book, and had you written it, there would have been something lacking. No editor, no friend on the press, could help you by his boost if you hadn't had the experience which it was necessary for you to gather through years of solitude, or—as you thought—loneliness. A great work goes on under the ground in the darkness of winter. In the silence the flowers are preparing for their call to life and expression. Look on your past experience as your greatest blessing and be glad for it."

"Be glad," she said dreamily; "I had almost forgotten how to be glad. I have read stories sometimes that just seemed to ring with joy. The people in them seemed to be so happy over nothing that I could feel their happiness while I read. I've always thought, if I wrote a book, that it would be a book of happiness, a book that would make people glad. I don't want to write sad things, though some of them sound very beautiful in poetry, but they leave you with a heartache. When I write, I want to give my readers a happiness that makes them sing."

"Then why not start a joy book?" I suggested. "It's not the big things that make the beauty of a book; it's the little human touches, that come straight from the heart."

"Yes, I believe that," she responded, "but when there's no gladness in your life——"

"Life is what we make it," I replied. "The gorgeous colors of a sunrise paint the sky, but they mean nothing to the man whose eyes are on the ground."

"How strange you should mention a sunrise!" she said, and in a moment her expression changed.

"I love the sunrise. On my loneliest days I used to try to awake early enough to see it. Every color had its message for me. Each seemed to talk into my heart."

"That was one of your gleams of happiness, though you didn't realize it; that was something to thank God for," I explained. "Let that go down in your book of joy; write it with the radiation of soul that you felt when God spoke through the colors; write it, and let your gratitude go out on the light, and it will enter the souls of thousands, though you know it not."

Her train was in, she was gathering her packages together. Her eyes looked into mine with an unforgettable expression when we parted.

All the way home I could hear her repeating, "'A Book of Joy.' I'm going to try it; there may be something to be glad for after all."

A few weeks later I received a letter, which carried the vibration of joy so strongly that the postman must have felt it when he brought it to the door.

"After my talk with you," she wrote, "I was lifted to the seventh heaven. I got home full of plans for the future, but when I entered the house, with its old depressing atmosphere, the same dark outlook seemed to cloud my eyes. The days that followed were darker than any I have ever known. I thought all that you had said was only a poet's delusion. Again and again I sat down to write and beg you to help me, but then I remembered that one among the many things you said was that no one could help us, if we didn't help ourselves. I knew you had done all that you could in showing me the way, only somehow I couldn't see it for the mist. There had not even been the colors of the sunrise to help me. Each morning I awoke to find the rain beating on the windows, and all the work to be done, and the stock to feed, and the meals to get ready, and the piles of dirty

dishes to wash up after the men. How could I feel glad for anything in life?

"I left off in the middle of my work one afternoon, and went to the window and leaned against it, calling aloud to God to help me, as I'd often done before.

"Such a dreary scene I looked on: wet, sodden ground, mud, which I knew the men would carry in on their heavy shoes, across my cleanly washed kitchen floor! Pools of water, which I would have to wade through on my way backward and forward to the washhouse. Yet—how that rain was needed for the land! I had forgotten how, over the long drought, the farmers had looked at the continual blue of the sky and the cloudless sunshine, and longed to see the first indication of a change of weather. And here it had come—rain—rain in plenty, washing the heavy heat-laden air. The earth was lifting her soul to it, pushing forth her grass and flowers in welcome. My whole being felt the quiver of her joy, and in a moment I realized that if I could be as receptive to God as the earth was to the rain, if I opened my heart for the showers of love, if I responded as did the receptive earth, my life would unfold into beauty and color.

"Then it seemed as if by magic the whole scene changed. It no longer looked ordinary to me; there was something beautiful in everything I saw, something beautiful in the wet and sodden ground, in the trees, the names of which I had never known nor cared to know. I watched the shining drops, slipping backward and forward like balls of light on the leaves of the nasturtiums that lined our little pathway to the gate. I gloried in that rain, for I felt it was washing the old condition out of my life, and burying it deep beneath the earth. Such a joy as I had never known filled my heart, and I wanted to write down what I felt, so that others might feel it too."

So "The Book of Joy" began to grow, but the

writer did not realize that the atmosphere that she was building into it was also building around her in the home. The depression of years was lifting, the ice was breaking. No one knew what she was doing. The work in the house went on as usual, but the family felt the change, and one day her husband spoke of it to her, and for the first time in her life she opened her heart to him, and told him the secret that she had held from him so long.

Quiet, sober, industrious man, seeing nothing beyond his work on his own land, he was puzzled by this great ideal in his little modest wife.

"I have known of other women having such ambitions," he said after a long silence, "women no better educated than you; but they always grew cross and discontented with their home when they began to think along such lines."

His wife smiled gently. "Because they believed that, to attain their ideal, they must go far away from where they were; but I am just beginning to learn that it is not where our surroundings are, but what we make of our surroundings, that enables us to write. All things that looked so coarse and ordinary to me are different now, because I look on them with different eyes."

Possibly this was a longer sentence than she had ever spoken to her husband. He sat gazing on her in amazement.

"Yes, with other eyes," he said at last, and the truth dawned on him that he was looking on her with other eyes now, and, as he looked, he wondered why, during all these years that they had lived and worked together, he had never known that, besides being clever, she was really beautiful.

"The Book of Joy" went forward, but it did not go on printed pages. A born artist, the woman realized more and more that the greatest poets the world has ever known are not those who write poetry but those who live it. Seeing joy in every experience, making a poem of everything in

her surroundings, her atmosphere of joy in all things changed the life of every one whom she contacted. Desire for fame and notoriety faded into the background.

"I thought that I had to see my name in print before I could be called a writer," she told me, "but I've found out now that the best kind of writing I've ever heard of is just to begin a chapter of joy in the life of every one I meet, and leave him with fresh pages to continue."

LET US THINK PEACE

Let us think peace. We have a neighbor on the north with which we have squabbled, off and on, for one hundred and fifty years. Sometimes we have quarreled over boundary lines, and sometimes we have a mess of fishery disputes, and again and again we struggle over the tariff; but we never think of war—not with Canada. Canada never thinks of war with us. When we get into disputes we appoint a commission, and Canada does the same, and the two commissions sit down together and thresh the matter out. Why do we do this? We have nothing to fight with along the Canadian border. We have no battleships on the Great Lakes. We have no forts or guns along that extended border line. We have not prepared for war. We have prepared for peace. We do not think war. We think peace. Thinking peace, we have peace. We have had it for a century and a half, and, please God, we are going to have it always. Let us make a new vow to God. Let us promise Him that by His grace we are going from this time onward to think peace, seeing in every foreigner a possible friend, and in every human being an actual brother, a member of the great family which embraces all races and nations, and whose head is our heavenly Father.—*Charles E. Jefferson; in The Christian Endeavor World.*

THE FIRST EASTER

By HELEN R. STEWART

AND Mary Magdalene said, asking for the body of Christ, which was gone from the sepulcher, "Sir, if thou hast borne him hence, tell me where thou hast laid him." Then "Jesus saith unto her, Mary. She turneth herself, and saith . . . Teacher." And then it was Easter—the first Easter—and Christ had triumphed over death. This memorable event took place nineteen hundred years ago amid the picturesque hills of Judea. Throughout the ages, each year, the entire Christian world worships at this most holy shrine, celebrating Christ's victory over death; this fact proves the significance of this sacred event and testifies of its fundamental influence on the progress of mankind.

This Easter Day let us live and experience again the seeming trials and the joyous victories of the first resurrection morn. Behold, the day breaks, the great, ponderous curtains of night are noiselessly drawn aside, permitting all to look upon and enter into the glories of this yearly sacred pageant. Visualize the rosy hues of the breaking day in contrast with the great, cold, deserted tomb. Behold the angels announcing the risen Christ, joyfully chanting the very first Easter anthems. May your face ever reflect the heavenly rapture expressed by Mary Magdalene when she finds her Lord and Master, not afar off, but right at hand. Observe and feel all the emotions of joy, gladness, and love expressed by the disciples as their grief and sorrow are transformed into happiness and thanksgiving. As this holy drama is enacted in the presence of all Christendom, may each soul become saturated with compassion and understanding, radiating these upon every one, making paths smoother and burdens

lighter. Thus the festivities of this day stand out as a mighty factor in the journey along life's highway.

The inspiring lesson of this first Easter is practical and applicable in our lives. Nearing the sepulcher we feel discouraged and disappointed—apparently we have lost everything worthwhile; seemingly life is a vale of tears. Our burdens seem heavier on finding the great stone rolled away and the tomb silent, empty; even the angel proclaiming the risen Lord fails to reassure us. "Why seek ye the living among the dead?" We are ever searching amid dead thoughts and deeds for the living Christ; failing to find Him we declare that He has been borne away. But, turning from all evidence of death, we behold our Lord and Master. In His presence all human sorrow and suffering flee away. We too often stand in the presence of the Christ and do not recognize Him; we too often fail to see the Christ, or good, in our fellow man. The angels are still acclaiming the risen Lord, but we, utterly engrossed with affairs of the day, are deaf to their messages.

The Master of men gave us two rules to live by—love God, and love our fellow man. Thus love is the yeast that leaveneth the whole loaf. Love is the fount of life, happiness, and contentment. Love performs miracles. Little deeds, services, and duties of our everyday life are made great and glorified by love. The Master's recipe for happiness was service. "If ye know these things, happy are ye if ye do them." Right now—right at hand—we have the opportunity of serving some one, of being kind and cheerful.

Following in Jesus' footsteps, bearing His cross, let us lose (cross out) our human, sinning, selfish, ill-tempered selves and be resplendent this glad Easter morn in robes of radiant light—expressing love, unselfishness, purity, uprightness—proving that "we are children of God: and if

children, then heirs; heirs of God, joint-heirs with Christ."

Let us not seek a nonactive state of ethereralized ecstasy, let us not hold merely an attitude of reverence in commemorating this event of long ago. Rejoice and be exceedingly glad that the resurrection of Christ is a reality in each of us this day; feel the Christ (life) stir within you, flooding your whole being with power and love, impelling you not merely to worship but to live and emulate the life of the risen Jesus.

As time gently, slowly drops the shades of night upon our festivities, silently bringing the day to a close, let Jesus' last words live and ring and sing in your consciousness always and eternally—"Lo, I am with you always, even unto the end of the world."

THIS I KNOW

I know not by what methods rare;
But this I know, God answers prayer.

I know not when He sends the word
That tells us fervent prayer is heard.

I know it cometh soon or late,
Therefore, we need to pray and wait.

I know not if the blessing sought
Will come in just the guise I thought.

I leave my prayers with Him alone
Whose will is wiser than my own.

—*Eliza M. H. Abbott.*

If we are not happy and joyous, we have not found God, for God is life and life is abounding, joyous, and free. An unhappy Christian is an impossibility, for no one is a Christian who has not found within himself the wellspring of happiness.—*Scientific Christian Training.*

INTO THE LIGHT

By C. O. V.

Part II

FEELING guilty all the while, I nevertheless continued to read the new literature. Its clear, reasonable, and concise statements held me. At the end of two weeks I was all at sea—my poor mind was in chaos. In desperation I wrote to Silent Unity for help. I had lost all power of healing. Polly became ill, and I could do nothing for her. I blamed the new teaching for my predicament.

The day after I mailed my letter I had a wonderful and beautiful spiritual revelation. I was washing the breakfast dishes and playing the Victrola and singing. Each time I went to change a record I vaguely wondered how such a small and cheap instrument could afford me so much pleasure. I became happier and happier and sang louder and louder, and all the time I wondered why I was so elated. Nothing had happened—nothing was going to happen. I was too busy singing to give much thought to the reason for my joy. Before long I seemed to be just bursting with joy; even my singing was not sufficient to express my feelings.

Then like a flash of lightning it came to me: the pure knowing that it is God that fills me, all things, all space! I could almost see the substance of reality all about me. I hugged the glorious secret to my heart. A proper description of this recognition of the divine is beyond words. I no longer worried over my former study or the new one. My spiritual awakening told me nothing definite as to which course to choose, but that did not seem to matter. God was with me—that was enough. From then on I easily and naturally drifted into the new teaching. I can see now that

God sent it to me to help draw me closer to Him. I soon began to practice the silence. Then I could pray again and lay even trivial problems in God's care and know that His will would be done.

My kind of Truth teaches the true Christ, tender and tolerant. It does not insult the reason or the intellect. Another thing that I love about it is that it stands with arms outstretched to all material science, knowing that some day science and religion will meet.

Before long my ability to invoke the healing power of God returned. We had bought a little puppy for the children. One morning we found him very ill. He could not stand up and would not eat. My husband dressed hurriedly and went down town for advice and medicine. As he left I said half jokingly, "Don't hurry, he will be all right when you return." He knew what I meant but only laughed at me. As soon as everything was quiet I stood over the little dog, so helpless in his box, and told him that God was his life and that he was a perfectly healthy, happy little dog. In about a half hour he drank a bit of milk and in two hours, when my husband returned, was running about, perfectly well. My husband could not conceal his surprise. He asked me what I had done to the puppy. This is the only demonstration of healing by which I have been able to catch his interest. He murmured something about my being able to "work it on the dog," but I know that he was impressed.

My next demonstration was my denying away a wart on my finger, in about two weeks.

Then I declared Truth for Peggy and in two weeks she was healed of eczema that she had had behind her ear for more than a year. Shortly after this I overcame eczema in my nose, that had tormented me for fifteen years.

I became very much worried over a certain obstacle that seemed to loom before me. I just could not reconcile myself to it, and I was steeped

in gloom for several days. I am not very familiar with the Bible, and at that time I had not looked into one since my girlhood. I could not of myself have quoted anything from the Bible. These facts make this experience more wonderful. Quietly into my mind (I was hardly conscious of its entrance) stole the thought: "Why art thou cast down? Why art thou disquieted?" After a while it became a tune in my mind, one that I could not stop singing. Its persistency arrested my attention. I had a vague idea that the quotation came from the Bible, but its incompleteness rather annoyed me. It did not seem to help me in my trouble, and I tried to forget it, but I could not. I was ashamed to ask any one about it; so I decided to try to find it in the Bible. I was sure that trying to find it would be like looking for a needle in a haystack, and I never seemed to have time for such a hopeless search. But that little sentence gave me no rest, and in an irritable mood I sat down in the midst of my morning duties and opened the Bible. I reasoned that if the thought were in the Bible, it would be in Psalms—the book of the Bible that we had read most in school. I found Psalms, and would you believe it—on the second page that I turned to I found my quotation in its completeness.

"Why art thou cast down, O my soul?
And *why* art thou disquieted within me?
Hope thou in God; for I shall yet praise him
For the help of his countenance."

What a perfect and beautiful answer to all my worry! I was greatly relieved and the cloud of oppression, which had hovered closely for days, disappeared. Eventually the obstacle itself was removed.

Shortly after this I had a similar experience. God spoke to me again, but this time I heeded Him at once. A very dear friend of mine was worrying about an epidemic of infantile paralysis. She feared for her children and took all sorts of

precautions. I did not want to preach to her or tell her that she was foolish to give in to fear, but I did want to help her feel free from such things. After I left her, this text popped into my mind:

"A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee."

I flew to my Bible, thrilled beyond words, and opened it at the 91st Psalm! When my eyes fell on it without my having to turn a page, I was almost frightened at the realization of such perfect guidance. I had had no idea where in the Bible I should find what I was seeking—yet I opened to the very page. I knew that my friend would not resent my asking her to read the 91st Psalm, and I also told her how I had found it.

Through Truth I began to see God in my everyday affairs, as I had never dreamed that I could. I had been married for almost ten years, and during all that time my husband had refused to give me an allowance. I had to ask him for every penny and nag for days about the bills. I knew that this condition was not in divine order. One morning at the breakfast table we had a very heated argument. Angry words burst forth, each one worse than the other, until, hurt and ashamed, I left the table. While my husband and children finished breakfast, I had a few minutes to myself. In my bedroom I appealed to God to right the matter for me, because no human means could avail. In my heart I knew that it was right that I should have an allowance. In my anger I had made a threat, and I did not want to carry it out. To do so would hurt another person and probably would not help my cause. I finished my dishes before my husband left, and neither of us had spoken to the other since breakfast. As I came from the kitchen I saw a pile of his shirts that I had intended to mend. My first impulse was to ignore them. I would do nothing for him; he could be minus all his buttons before I would take a stitch

for him! But then I remembered that my resentment would shut out divine assistance; so I meekly began to mend the shirts. I was calmly sewing on buttons (but inwardly waiting for God) when my husband came from his bedroom ready to leave. He walked to the door without speaking to me, and I sent forth a final prayer, "O God, don't forsake me." My husband opened the door, then he hesitated, and I knew that my cause had been won. God had prevailed where my ten years of struggling and quarreling had failed. I was so happy that I began to cry. My husband sat down beside me and promised me an allowance, even more than I had asked for!

One night after I had put Polly to bed, she called to me. I was busy and asked Peggy to go to her. Peggy returned to me with a frightened look and told me that I had better go to Polly. I dropped everything and ran. There lay my beautiful baby with her big blue eyes crossed! She rubbed them and whimpered that she could not see. I do not know what I should have done had I not known God. It was bad enough as it was.

My husband was in the living room with some friends, and I did not call him. I might not have been so shocked had it not been for the fact that the weakness was "in the family." My husband's brother has two little girls who became cross-eyed. Both are still cross-eyed; both of them wear glasses. I took my baby into my arms and whispered to Peggy to say "The Prayer of Faith" for her. I rocked her and told her to shut her eyes, and after trying to pray, I sang to her. When I put her back into bed her eyes were better, but they were not straight. I begged Peggy to tell no one, and nearly all that night I prayed.

She was all right the next morning, and my fears were quieted and my faith was strengthened. The next evening, however, the thing recurred. But I was not so shocked and my affirmations were much stronger. I taught Polly to say with

me, *"My eyes are God's, and they are straight and strong and beautiful."* For about a week the trouble recurred each night. Once she awoke from her nap with her eyes crossed, and her daddy saw her and learned about the difficulty for the first time. He was greatly upset and began to look for the cause. He made many suggestions. I agreed and did all that he advised: put her to bed earlier, kept her out of the bright sun, and so forth. But in my heart I knew that God would heal her, and He did.

She had no sign of the trouble for two weeks. Then she ran into the corner of an opened desk, striking one eye a sharp blow. That night the weakness appeared again; but I felt so secure by that time, and so much the master of the situation, that I did not worry. For four or five nights the trouble showed itself, and once about two weeks later. That was three months ago, and she has had no sign of it since. I know that God strengthened her eyes.

(To be concluded)

EASTER

Sing, soul of mine, this day of days.
The Lord is risen.
Toward the sunrising set thy face.
The Lord is risen.
Behold He giveth strength and grace;
For darkness, light; for mourning, praise;
For sin, His holiness; for conflict, peace.

Arise, O soul, this Easter Day!
Forget the tomb of yesterday,
For thou from bondage art set free;
Thou sharest in His victory
And life eternal is for thee,
Because the Lord is risen.

—*Selected.*

THE HELP WITHIN ME

By FRANCES W. FOULKS

DEEP within my soul is a "secret place," where at any moment I can withdraw from the outer and meet my Lord face to face. In the holy of holies within me, as I silently wait before Him, all the cares of the day drop from me; all the burdens of my life are lifted; all inharmonies melt into the peace that passes understanding; I find renewal of mind, of soul, of body. Whatever may be my need, His great love holds it for me, waiting there for me to claim it and to use it that my life may be full and complete.

When I need wisdom to act, courage to dare, strength to accomplish, faith to keep a clear vision, when I need a cleansing of human faults and a reminding of my Christ likeness, I have but to retire to this sanctuary within me and to lay my needs before the Most High, and He "who seeth in secret" and knows that which I really need rewards me openly according to His wisdom.

When my mind becomes weary with the intellect's arguing, its continuous judging "according to appearance," when a great restlessness seems to possess me, I have but to retire from the outer and draw near to the place within me where He dwells, whereupon I am filled with gladness; I find satisfaction; I enter into a freer and fuller phase of livingness.

When my body is weary or is manifesting any inharmony, I have but to enter the holy place within me, where dwells the Great Physician, and, though I may be able to touch only the hem of His garment, I am made whole; my flesh rests in peace; my body is vitalized, strengthened, and renewed in the likeness of His glorious body. I come forth freed of heaviness, with an instrument obedient and capable of adequately serving

me, with the power to glorify God in my body.

When I need a greater manifestation of supply to meet my material needs, I have but to shut out the appearance of lack and enter His rich storehouse in the inner realms of my soul. As I stretch forth open hands, expectantly waiting for the Giver to fill them, I find His love pressing out to me in its perfected form that which I need in all the abundance in which I am capable of receiving it, even in His overflowing measure. I come forth laden with His substance in the very form in which my life needs it. I opulently use of His gifts to express His love for me, His will of good for me—His own beloved one.

I rejoice, O God, my Father, that I have found the place of Thy habitation, that I can withdraw from the outer, close the door, and find Thee omnipresent, omniscient, omnipotent in Thy dwelling place within me. I rejoice that I have found the holy of holies in my own soul, where I may at any moment enter and receive from Thee the needs of my life, the desires of my heart. I delight to commune with Thee in the "secret place" in my soul, that I may again express the glory that I had with Thee in the beginning. I would entirely lose myself in Thee, that I may become a channel through which Thy radiance will illumine life's dark places and inspire others to seek Thee, until they too learn to drop the personal, and in Thee become burdenless, in Thee find renewal and the joy of livingness, and become forever free in an eternal oneness with Thee.

GIVING

The Holy Supper is kept, indeed,
In whatso we share with another's need;
Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and me.

—*Lowell.*

THE END THAT WAS THE BEGINNING

By ERNEST C. WILSON

EDITOR'S NOTE—This article originally appeared in *Youth*. After you have read it you will understand why we are printing it in *Unity*.

THE DARK days of Gethsemane and of Calvary have been the subject of more writing, probably, than has all the rest of Jesus' life. They seem to have stood out in men's minds as the climax of His inspired ministry.

Actually they were but the beginning of His greatest message.

That last great tragedy could have been avoided. Jesus repeatedly had been warned not to enter Jerusalem. He had refused to accept that counsel.

The three years of His ministry had proved to Him that not even His closest companions had gained the true import of His ministry. To flee into obscurity now, before the threat of Rome, would be to lose whatever had been gained in those three years. It would mean oblivion for the revelation which was His own peculiar gift to the world. It would imply a defeat of the principle of love and nonresistance which had characterized His message.

He might return to Nazareth and resume His trade as a carpenter. Doubtless He could retain a certain following. Rome would not trouble Him. His enemies would be glad to be rid of Him so easily.

His message, however, would possibly never reach beyond the two kingdoms. He would be remembered as just another thwarted man of vision; another minor prophet, ground under the heel of materiality.

So far as Palestine went, His mission was a failure, but through His personal sacrifice He might yet gain the world for His Father.

All this must have been very clear to Jesus.

He made His decision. "And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again."

His disciples had not discerned this. They were Jews, living under the yoke of Rome. They saw in Jesus an instrument for removing that oppression and for reversing their relationship to Rome. When Christ talked of the kingdom they thought of a Jewish Rome. Over and over He illustrated to them by simple parables the nature of the kingdom in which He should rule. They did not understand Him. Who, they asked, would be greatest among them in this kingdom to come.

He told them plainly: the one who humbled himself as a little child.

They found His sayings hard to accept.

Even Peter, who had professed to see in Him the Son of the living God, did not seem to understand that Jesus' message was not for His disciples alone, or for the Jews alone, but for the world; that it was not for their generation alone, but for all time; that it was not merely to build a kingdom based on temporal things, but that it was to build upon the eternal verities of life.

Peter rebuked Him. To Peter and to Judas Jesus seemed to be throwing away a great opportunity. They had observed Jesus' popularity with the masses. They believed that a strategic appeal would rally the people to His support and that a spectacular display of His powers would start a revolution from which Christ would emerge king of the world.

Once before, this picture—of Himself as king of the world—had been presented to Jesus. Alone in the wilderness He had fought the battle which every man must fight. He had fought with His personal ambition, with the temptation to sacrifice principle to expediency. What to the disci-

ples seemed to be a golden opportunity, He had long since faced and denied. He had weighed the glories of the world, and had found them wanting.

He had had something of a taste of personal glory; and He had seen in the case of His cousin John (called the Baptist) and in the case of the other Jewish prophets, how fleeting and how unstable are worldly adulation and favor. As before, when the temptation had come to His own mind in the wilderness and He had branded it as the weakness of the flesh, so again to Peter He answered, "Get thee behind me, Satan."

His answer to Peter was His answer to Rome and to the world.

He called His disciples together and tried to explain to them that if they would follow Him they must be willing to give up the lesser things for the greater, they must deny the things of the lower man and "take up" their crosses. His reference to the cross has a possible twofold meaning. He may have been hinting at His own hour of trial, or He may have been referring to the crosses which come into the life of every man—for every man who consecrates his life to some great achievement is called upon to face crosses, the crosses of seeming conflict between the passing things and the greater things of Spirit.

Jesus made of His own cross an emblem of triumph. It still stands as the symbol of a supreme achievement. Had He flinched and fled from His cross, the world would have known Him no more. The great opportunity would have vanished. By facing His cross and bearing it (in His case literally), He proved His far-visioned greatness.

"The hour is come, that the Son of man should be glorified," He said. The Son of man must become wholly the Son of God. The time had come when He must speak plainly to the disciples also. They did not see through the ages to an ever-growing triumph as He did. They saw only the

ignominy of their Master's apparent defeat, a disgraceful death, a lost cause for the Jews, and possible danger to themselves.

With His own hour of Gethsemane at hand, a soul-searching hour in which He should be purged of the last vestige of personal desire, He still found courage to bolster up their weak faith, to look past and to insist upon their looking past the defeat of a day to the triumph of the centuries, past the darkness of Calvary to the light of the world.

"Be of good cheer; I have overcome the world," He said. That statement was no mere sophistry, no empty optimism to ease the hurt of troubled minds. Jesus entered knowingly upon His hour of travail, with a wisdom from on high, "to give his life a ransom for many" who through His example should be led to find a higher life by giving up the lower life.

Jesus was an amazingly good judge of men. He selected His twelve disciples from various walks of life and welded them into an organization that became the foundation of a vast spiritual enterprise. That enterprise, Christianity, after two thousand years of steady growth has scarcely begun to come into its own. It is an evidence of His discernment that Jesus "knew His man" on sight. Without preface or parley He called His disciples. It is a tribute to their discernment that they left their work and followed Him, in as simple a way as that in which He chose them.

The twelve whom Jesus called were not highly trained executives. They were men of not particularly keen intellect. To prepare them for His work was almost as great a task as to convert the populace. They were forever bickering among themselves. They demanded the continual reiteration of His principles. Even His simple parables, based on the facts of their own daily life, had to be explained to them. They were literal-minded, well-meaning, but quite childlike in their

reaction to His works and teachings. They delighted in what they probably thought of as His "wonder-working." They were proud of His amazing command of every situation, His astonishing and seemingly effortless success in turning back upon His accusers the words which were meant to condemn Him. Their greatest quality was their faith in Him; their greatest shortcoming was the personal ambition which blinded them to His universal mission.

It was this lack of vision that hastened the darkest hour in His life. His dark hour was not caused by their weakness, not even by the weakness of the weakest of them. Jesus never failed to maintain His command of His destiny, which was not only beyond their understanding, but was beyond their power of influence as well.

Had they been more impersonal, more understanding, stronger, the climax of the crucifixion might have been delayed. Only Jesus Himself could have prevented it. And that He did not choose to do.

The disciples were the only losers by their shortsightedness. The vision of Jesus was the vision of Christ within Him. Their own vision should have come only from the Christ within themselves. In their own partial failure they were no different from any of us today who, worshiping Christ Jesus, do so without the understanding that Christ is within ourselves also and must be resurrected there. It was an insidious form of personal ambition that betrayed the Christ. It is that same quality in us which betrays our own indwelling Christ.

Gradually it began to dawn in the disciples' consciousness that in Christ's kingdom of heaven there was to be none of the things which the Jews expected their hoped-for Messiah to secure for them.

It was a great blow to their personal ambition. The blow was severe to Judas, most of all. From

a worldly point of view Judas was perhaps the shrewdest of the twelve. That he loved Christ we can reasonably believe. But from his standpoint Christ was making feeble use of His amazing powers. Jesus might have had the riches of the world, the power of a Cæsar, the homage of nations. Instead He spoke and acted as if He were wholly unconcerned about such considerations. To Judas this must have seemed dangerous dalliance. With the world almost in His grasp, the Master was likely to lose it from sheer inaction. Something must be done.

Judas conceived a daring—and, as it proved, fatal—plan. He would betray Jesus to the Romans, and thereby force Him to use His powers in His own defense. Judas had seen evidences of that power used for others. That Jesus, under the shadow of Roman torture and death, would refuse to invoke the wrath of God upon His persecutors probably did not occur to the worldly-minded Judas.

He went to the chief priests and sold the Master for thirty pieces of silver. It was a small sum. Judas undoubtedly could have gotten more had the betrayal money been his object. Desperately he was attempting to force upon Jesus the crown of the Jews. How little he understood the Master is shown in the miserable, tragic failure of his plan.

His ambition, for himself and for his Master, slew them both; for when Judas saw what his scheming had done, he rushed away and hanged himself.

In all loyalty to Christ, we can yet afford to grant to Judas our pity.

The grief of those who mourned at the cross of Christ was at least free from the bitterness of self-condemnation.

The suffering of the Master was, withal, the suffering of a Man triumphant.

The agony of Judas could know no palliation.

Judas, emblem of worldly desire, and Jesus, symbol of practical idealism, both died in ignominy; Judas by his own hand, Jesus at the hands of the Romans. But the dark hour of Jesus has been dissolved in the bright glory of Christ, while the dark hour of Judas has become ever darker through the ages.

In every man dwells a potential Judas, in every man also a potential Christ. Christ must be quickened in us all. Judas, too, must be accorded his place with the other apostles, redeemed by our understanding of the principle which he represents. Judas must become the guardian and conserver of the precious life of Christ, rather than its betrayer. This is the desire of Christ in us.

We shall pass over that dark hour of the cross briefly. Terrible as it was in a literal, physical sense, it is but as the shadow of a hand across the light of the sun compared to the radiant joy and beauty of His ministry, and the yet greater radiance and joy of the resurrection and of His message through the ages. It is well that we can see that hour in the perspective of the years; for viewed alone its darkness is exaggerated beyond its true significance. Spiritually it depicts the final and complete crossing out of the selfish human self which demands its own way and thinks that the way of Spirit may be a hard one.

In the seven last words of Christ on the cross are depicted His supreme renunciation, the fulfillment of His own triumph over Himself, and His temporal ministry, in that glorification which should make Him Savior of the world.

Two of these words, "I thirst," and "My God, my God, why hast thou forsaken me?" were wrung out of the depth of suffering of the physical man. They represent the eternal cry of all who give up the lesser life for the greater, and who in the twilight hour of transition between the old and the new see with momentary dimness the certain light of coming glory.

As we cross out, one by one, the mistaken thoughts and actions that keep us from what God has planned for us to be, the voice of that dying self which we so gladly relinquish for the greater self cries out, "I thirst," and, "My God, my God, why hast thou forsaken me?"

"Why has this come upon me?" and "What have I done to deserve this?" are common expressions of that universal cry. None compels us. We ourselves choose what seems to us the better way, knowing in degree what Christ knew so fully: that each overcoming means a larger life and a greater service.

Three of the statements of Christ were for others in a human sense: "Verily I say unto thee, Today shalt thou be with me in Paradise," spoken to the thief on the cross; "Father, forgive them; for they know not what they do," for the soldiers who raised the cross; and "Woman, behold, thy son! . . . Behold, thy mother," spoken to Mary and to John.

"Father, into thy hands I commend my spirit," and "It is finished," are the climax of His travail; first gleams of the brightness that announced the completion of His temporal work, and that foretold His greater triumph—the quickening of all mankind to life more abundant which He demonstrated.

That which in Jesus' time seemed to be the end of His ministry was but the beginning, and for all that He lost He gained that which was infinitely greater. It is so with those who follow Him.

We may take the measure of small things and small people closely. Perspective is required for the true measure of a great event, a great object, a great man.

In Jesus' time, few if any understood Him.

In our present day, misconceptions of Him still exist.

In our evaluation of Him, we reveal our own

relative stature; we involuntarily compare our own dim sight with His clear vision.

He has been called poor, because He said, "The Son of man hath not where to lay his head," yet He wore the "coat . . . without seam" which was a mark of opulence, and on two occasions He fed thousands of people who had come to hear His words.

He has been called "despised," and yet wise men heralded His birth, and hung upon the words of His youth.

He has been called a myth, and yet no one else who ever lived has had so great an influence on the lives of men; and now, two thousand years after His birth, that influence is greater than it has ever been, and is growing as never before.

He has been called "a man of sorrows, and acquainted with grief," yet His life and His teachings were a gospel of joyous life and youth, and one of His last utterances was: "Be of good cheer; I have overcome the world."

It has been said of Him, "He saved others; himself he cannot save," and yet He did that which no other man has been known to do; He called back life into His own slain body and quickened it into invisibility.

Long recognized as the greatest of spiritual and moral teachers, Christ is coming to be recognized as a great scientist as well. It is becoming evident that He did not work miracles contrary to the established law and order of the universe, but that He was a man of science, using, with divinely inspired wisdom, laws and forces which are operative now as then. These laws are now being invoked to the healing and blessing of untold thousands.

Long considered an impractical idealist, the expounder of doctrines inimical to the prosperity of the business man and dangerous to government, His doctrines are today employed as fundamentals in the most successful of business enter-

prises; and scarcely an orator or a statesman but quotes from His words to lend weight and authority to his own.

The centuries have served not to modify, but to verify and glorify His words.

Swords and bloodshed and death might have made Him king of Judea in the days of Cæsar and Pilate. The bloodless triumph of ideas has made Him the uncrowned king of the world. Never so true as now those brave words spoken virtually under the shadow of the cross: "Be of good cheer; I have overcome the world."

FOR TRUTH STUDENTS IN GERMANY

Theodor and Helene Hahn announce the establishment of Heilbrunnen-Verlag, at Heilbronn am Neckar, Germany. The purpose of this firm, whose name means Healing Fountain Publishers, is to publish and distribute German translations of Unity literature. The following listed Unity writings have been translated into German and are offered for sale by Heilbrunnen-Verlag:

Lessons in Truth (Wahrheitslehre)
Miscellaneous Writings (Wahrheits-Aufsaetze)
Finding the Christ in Ourselves (Den Christus in uns Finden)
Christian Healing (Christliches Heilen)
Directions for Beginners in Practical Christianity (Vorschläge fur Anfänger in praktischen Christentum)
A Talk on Christian Healing (Ueber Christliches Heilen)
Overcoming the Poverty Idea (Ueberwindung der Armuts-Annahme)
Faith That Removes Mountains (Der Glaube, der Berge versetzt)

Mr. and Mrs Hahn promise that, as the work grows, translations of other Unity works will be offered. Unity School wishes success to this new venture of these good people.

+ THE HOME +

THE ALCHEMIST

By ZELIA M. WALTERS

IN THE Middle Ages alchemists spent much time seeking a magical solvent that would transmute base metals, such as iron and lead, into pure gold. It was confidently believed that such a thing existed or could be invented. Now and then a man even claimed to have discovered it, though in a test his claims would prove to have been without foundation. But many alchemists devoted their lives to a blind groping after this longed-for solvent.

Chemists of our day do not seek such a thing. They have discovered things so vastly more important and wonderful and valuable that they no longer think it important to try to turn base metals into gold. Such a solvent would look very unimportant beside some of the things that chemists now do for the enrichment of mankind. But outside the physical realm we are still seeking, seeking, many of us blindly and gropingly, for the magic formula that will change the base metal of dull, unsatisfied living into the glorious gold of a superlife. And we are more fortunate than the old alchemists. There is such a formula. What is more, it is no carefully guarded secret to be bought only at a great price. It is open and free to every man's hand.

Let us consider for a moment the ways in which we sometimes get glimpses of it that transform our lives for a little space. And from that let us see if we cannot find a way to keep the magic for everyday use.

A housekeeper was voicing her rebellion against her humdrum life to a friend.

"It's fine to talk about a transformed life," she said, "but there is no way in which one can beautify drudgery. Here I am, shut in by four walls. There is no way by which I can escape to a more interesting life, because my family needs me, will need me for years. I can't do fine, uplifting things. I have to cook, and wash dishes, and sweep, and mend. And after a while one comes to hate it all. And that stifles anything like noble living."

"If you would love the cooking and dishwashing, you could have the uplift of spirit you long for," said her friend.

"That's the way it seems to you, who have never been bound to the treadmill of housekeeping. But I say you cannot love drudgery. It just isn't in human nature."

"Yet I've seen people who just loved to cook, and wash dishes. Yes, I really have, and you have too. Let me tell you my little stories, and I'm sure you will recall similar examples. I saw a pretty, young girl spend a whole afternoon in the kitchen, singing as she pared vegetables, scoured pans, rolled pie dough, and beat eggs. Her lover was coming to dinner that night. It was a sacramental meal to her. She wouldn't trust it to any one else. It had to be the best that she knew how to make.

"Another time I saw a mother working in a kitchen. Her face was shining with joy. She simply radiated thanksgiving that she could do this thing. Her convalescent child had just come out of the dark valley. He was hungry. She was preparing food for him. Another sacramental meal!

"When I lived near the seashore I saw a neighbor and her children one day going about the cleaning and cooking and baking with a joyous enthusiasm that made me ask a question. The

husband, a sailor, was coming home next day from a long voyage. No task was hard or disagreeable to that wife, or to any of the children. Again, the housekeeping had become the blessed preparation for a sacrament, and there could be no drudgery in connection with it.

"Now, think back. Haven't you, too, seen people when they loved to do what we commonly call drudgery?"

"Oh, yes, on occasions such as that. But those are exceptional times. That feeling does not last. A year from now that girl will think kitchen work is pretty dull business. In another month the mother won't be rejoicing over the demands of a naughty, grubby child. Before he goes on his next voyage, the sailor's wife will be pretty sick of the mess he makes around the house. We can't live on the mountain top all of the time. Those fine feelings do not last long enough to help in everyday living."

"Ah! Now you have named the difficulty. For some of us love does not last as a deep, strong, motivating current in which we live and move and have our being. But it should. The girl should be glad ten years from now to get a good meal for that same lover husband. The mother should be glad, even if the child should be grubby and naughty, that she can minister to him. We should all, daily, be so thankful for the companionship of husband, wife, children, parents, friends, that we will minister to them with joy. We should not wait for sorrow and danger to open our eyes and show us how blessed we are in these dear companionships. If love lasted there would be no drudgery. We would watch eagerly for every opportunity to do things for one another. It is true that we cannot live on the mountain top of exaltation. We must do as Christ did—come down and mingle in the common stream of life. But we can do as He did and bring with us the power of love. Exal-

tation does not last, else we might spend our lives in contemplating it, and not get our God-given work done. But exaltation should give us something that glorifies the common way. If an unchanging round of duty becomes drudgery, consider that Christ might well have called His healing ministry drudgery. We have no idea of the number that He healed. The evangelists picked out some notable examples to tell about, but John said that if all the things that Jesus did were written down there wouldn't be books enough in the world to contain the story. Wherever He went multitudes must have pressed about Him, the sick, the blind, the lame, the lepers, stretching out hands of prayer for His help. But we don't think Christ ever called the work drudgery. The love that never fails animated it."

"You make me out a rather unloving person," said the housewife. But she was smiling with a thoughtful air.

"No, not an unloving one. I know you are not that. But rather an unseeing one in this little hour of depression through which you are passing."

"If I've been unseeing, you've given me something to open my eyes."

Many home-makers come to hours of depression, when they wonder about the worthwhileness of the daily round of petty duties. In very truth there are no petty things. Every task that you should do is God's task. Long ago the poet-seer, George Herbert, had the insight to say,

"Who sweeps a room, as for Thy laws,
Makes that and th' action fine."

That is what we need to remember about work. Whether we write a poem or wash the dishes, if we do it as God's work we make both the job and our doing of it fine. Things are beautiful when people love to make them, and they are never beautiful otherwise. This truth applies to the painting of a picture that is a masterpiece,

as well as to the cooking of a meal. I wonder how many of the lives that are missing the mark were marred because some parent or teacher did not love to bring up children. I should not want to eat meals prepared by a cook who hated her work. They'd carry a subtle poison. But the meal prepared by love brings health of body and spirit to the happy family. Why is a little cottage home sometimes like a very jewel set in its flower garden? Because the home-maker loves her home-making. The little that she has to do with is transformed by the solvent, love, and is better than many treasures of the unloving. Big houses are sometimes beautiful, too, and sometimes—for all their luxury—they are not. If love is absent the soul has gone out of the house, no matter what else may be in it.

Why not keep the glory of love in all our work? It can be done.

PLEASE READ

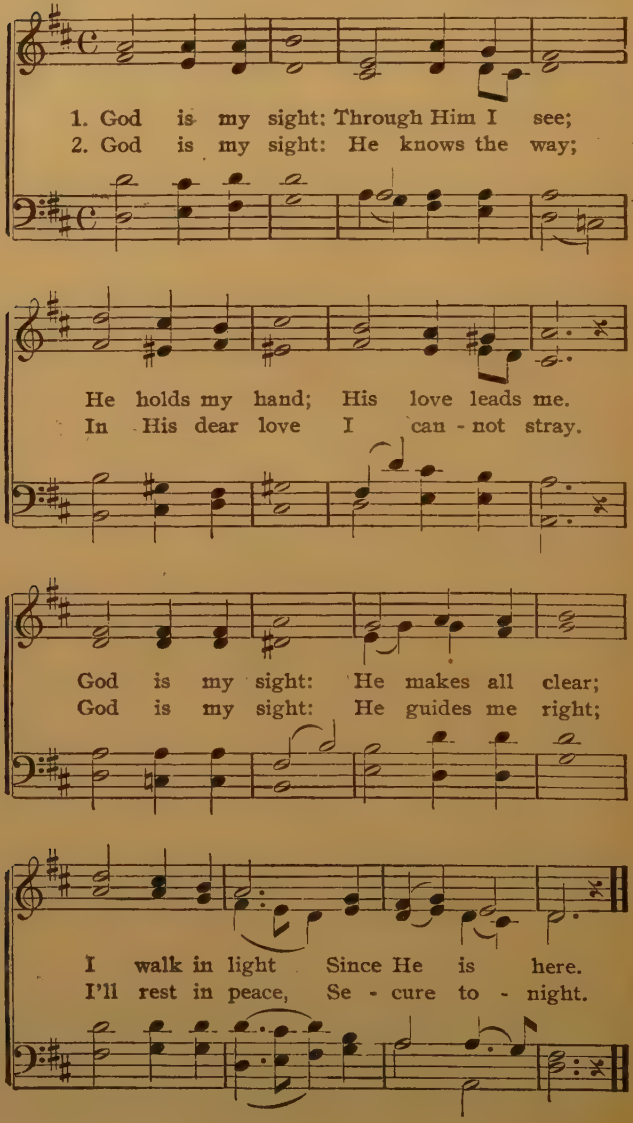
Persons who write to Silent Unity should not send any personal or legal papers. All such papers that are received are supposed to be returned to the senders; but Silent Unity receives many hundreds of letters daily, so mistakes occasionally occur in the handling of such inclosures. These mistakes cause embarrassment to the senders and to Silent Unity.

You can help simplify the handling of Silent Unity mail and prevent possible embarrassment or annoyance to yourself by never sending any personal or legal papers.

If heaven is the abode of God, then heaven is here; for God is here and everywhere and is not restricted to any special place. To live with God, to live Godlike, is to live in heaven wherever we may be. Hence, heaven is always within our reach and is of our own making.—*Rabbi Harry Levi.*

GOD IS MY SIGHT

Words by
GRENVILLE KLEISER

Music by
GEO. MARKS EVANS,
Mus. bac.

1. God is my sight; Through Him I see;
2. God is my sight: He knows the way;
He holds my hand; His love leads me.
In His dear love I can - not stray.
God is my sight: He makes all clear;
God is my sight: He guides me right;
I walk in light Since He is here.
I'll rest in peace, Se - cure to - night.

SUNDAY LESSONS

The Bible text used in these lessons is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission.

Unity Sunday lessons are prepared with the definite object of bringing out and interpreting the symbology which plainly exists in the Bible for any one who will look for it. We recognize that approach to it unprepared may puzzle, possibly startle, a reader unfamiliar with it; but we believe that a study of it will amply repay any student of Truth, though he may at first think that we exaggerate its importance and its far-reaching inclusiveness. Begin with an open mind, as you begin all search for Truth, and the Truth itself will convince you.

LESSON 1, APRIL 6, 1930.

Unity Subject—*Cultivation of Spiritual Awareness.*

International Subject—*The Law of the Cross.* —Matt. 16:13-26.

In connection with this lesson, you may study also Matthew 16:27—17:27.

13. Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is?

14. And they said, Some *say* John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets.

15. He saith unto them, But who say ye that I am?

16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.

18. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.

19. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

20. Then charged he the disciples that they should tell no man that he was the Christ.

21. From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.

22. And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee.

23. But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men.

24. Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me.

25. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it.

26. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?

GOLDEN TEXT—*If any man would come after me, let him deny himself, and take up his cross, and follow me.*—Matt. 16:24.

SILENT PRAYER—*I lose sight of the personal self by keeping my mind turned steadily toward the ideal of my perfection in Christ.*

There is a realm in consciousness that is ruled by ambition for temporal conquest and dominion, designated in this lesson as Cæsarea Philippi. This is the realm where personality has to be met and overcome.

The faculties of man (disciples) have to be educated in spiritual understanding. They are connected with the world of Spirit within man and the world of form without him. When spiritual anointing, which is a quickening and broadening of the understanding, takes place in the individual, there is a questioning process organized

in the mind, and we ask and answer our own questions.

"Who do men say that the Son of man is?" What does personality say about this new consciousness? We have not thought about the real identity, or meditated upon the deep questions of existence. But the pouring of the light of Spirit into the mind brings forward these most important problems of our being, and we begin to ponder the meaning of all the unwonted agitation. Personality sees all things in a personal way. The new consciousness is asserting itself, and we are forced to give it attention. The first thought is that it is personal in its character. "Elijah . . . or one of the prophets." This conclusion is the testimony of men, of the many minds that are not yet in the understanding of principle. When the question is submitted to the untrammeled discernment of Truth, which is native to every one, the reply is, "Thou art the Christ."

Inward confession of this great truth is absolutely necessary to the perpetuation of the spiritual consciousness. When we say in thought, "I AM," and attach to it the quality that we wish to develop, we lay hold of the substance of the mind, and a new foundation is made that forms a basis for a new man. Let "Christ be formed in you." Simon Peter was designated as the rock on which Christ should build His church or assembly (ecclesia). This was not a temporal church, as has been interpreted by intellect. The church of which Jesus spoke is the reality of Spirit, which Peter discerned to be the substance of all things. It is an aggregation of ideas in mind based upon the principles of Truth.

"Then charged he the disciples that they should tell no man that he was the Christ." The revelation that the real of man is Christ is a matter of individual experience. It cannot be explained to one in personal understanding, because those who have not had this degree of

enlightenment can form no comprehension of it. Many anointed ones have proclaimed, "I am Christ," and the world has condemned them for claiming to be Jesus of Nazareth, for He is the only Christ which personality can comprehend. All attempts to explain the character of the Christ of God to intellect are futile. Spiritual things must be "spiritually discerned."

The mighty revelation that man is indeed the Son of the living God is too stupendous for even the illumined understanding to comprehend and retain at once. It suffers many things at the hands of the "elders" and "chief priests," which may be called the traditional beliefs and ruling religious thoughts dominant in the mind. Many of these beliefs have been fixed in mind from childhood and they do not yield at once to the spiritual idea. Instead, they assert their power to extinguish spiritual understanding for a season. But the spiritual idea contains the germ of living Truth, which will rise again to the conscious mind and establish itself there. Until it becomes stabilized in Truth, the movement of the mind is similar to that of the pendulum. Our remembering this fact brings new meaning to the teaching of Jesus that He "must go unto Jerusalem, and suffer . . . and be killed . . . and the third day be raised up." Seeking peace without ridding the mind of old error states of belief brings mental darkness, doubt, confusion. Earnest desire for Truth sets to work the latent forces of the subconsciousness, and the result is an awakening of the conscious mind to a clearer understanding of spiritual reality.

Peter, the undisciplined discerner of Truth, would escape the work of building up in subjective consciousness an understanding of Truth, and openly rebukes the idea that it is necessary to suffer any such discipline. This superficial way of looking at man Jesus designates as "Satan." The fact is that we are to make of our life one

consistent, glorious entity by uniting the conscious mind with the subconscious through our understanding of the Christ mind. Paul had this union in mind when he wrote: "He is our peace, who made both one, and brake down the middle wall of partition . . . that he might create in himself of the two one new man, *so* making peace; and might reconcile them both in one body unto God." The "middle wall of partition" is the gap between the conscious mind and the subconscious, caused by man's lack of understanding of his true I AM ONE nature. This partition is broken down by the realization and manifestation of the one Divine Mind.

We must give up the personal life if we want the spiritual life. Mortality and mortal ideas fall far short of Spirit, and they must all be surrendered before we can enter into eternal life. The old version says that it is the "soul" that is lost, but the new gives it as "life." It is not a question of preparing the soul for heaven after death, but a demonstration of life right here and now.

QUESTIONS

1. Explain: "Who do men say that the Son of man is?"

2. Why is it necessary that there be an inward recognition of the Christ?

3. What is the meaning of: "Thou art Peter, and upon this rock I will build my church"?

4. What is the church of which Jesus spoke?

5. Why did Jesus warn His disciples to share with no man the new understanding that they had gained of His true nature?

6. What is meant by "Satan" in verse 23?

7. What must be done first in seeking to become aware of spiritual life?

8. What does eternal life include?

LESSON 2, APRIL 13, 1930.

Unity Subject—*Genuineness and Simplicity.*

International Subject—*The Child and the Kingdom.*—Matt. 18:1-6, 12-14; 19:13-15.

In addition to the lesson, Matthew 18:7-11 is recommended for study.

1. In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven?

2. And he called to him a little child, and set him in the midst of them,

3. And said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.

4. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.

5. And whoso shall receive one such little child in my name receiveth me:

6. But whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and *that* he should be sunk in the depth of the sea.

12. How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray?

13. And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray.

14. Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.

13. Then were there brought unto him little children, that he should lay his hands on them, and pray: and the disciples rebuked them.

14. But Jesus said, Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven.

15. And he laid his hands on them, and departed thence.

GOLDEN TEXT—*Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven.*—Matt. 19:14.

SILENT PRAYER—*I bring all my thoughts under the dominion of the Christ, and I am blessed by its freeing power.*

The kingdom of heaven is a condition in which Divine Mind supplies ideals for all the thoughts of man's mind. The greatest in this kingdom is he who is most receptive to the divine ideals. Innocent confidence and trust are necessary to this state of mind. Suspicion or distrust closes the door to the full inflow of heavenly ideas.

"Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." Mortal man's idea of the kingdom of heaven is a government where the officers and rulers are patterned after the kingdoms of earth. But the kingdom of God is of a very different character. Instead of being rulers, the greatest in that kingdom are servants. This is the teaching of Jesus. The humble, childlike spirit is necessary to those who desire to enter the presence of Divine Mind.

Christ is the servant of humanity. He humbled Himself and became the least among men, that He might save them from the works of their ignorance. Whoever turns from the pride and arrogance of mortality and accepts the childlike spirit is receiving Christ. And whoever receives the Christ uses the Christ. The Christ wisdom solves our problems in the right way. The Christ life heals all our physical diseases. The Christ love unites us with all whom we meet in a bond of common understanding and brotherhood.

The greatest quality in the mental realm is willing and eager service. Service is love in action. He who wishes to become great in the inner realm must first learn obedience to inner law. He must learn loyalty and devotion to the ideal set

before the inner mind. He cannot conform to the accepted standards of the world in all things and at the same time serve the ideal with perfect loyalty and devotion. The time will surely come when he will have to depart from the standard of the outer world or else "cause one of these little ones that believes on me to stumble."

It is a dangerous thing to kill out innocent, childlike thoughts. It is better to be very negative, better to go to the very depths of the sea of mortality, than to cause a single spiritual thought of childlike receptivity to be obstructed in consciousness.

Ruthlessly eliminate external impediments to spiritual progress. Even though it be a thing as necessary as the hand or the eye, if it stands in the way of higher things, cut it off and enter into spirituality at any cost. Some people are very eager to know all about the higher law—they study occultism, spiritualism, and mesmerism for the purpose of gaining power, and for the satisfying of a certain human curiosity. This is the eye that should be plucked out. The lust for knowledge and power blunts the sweet innocence of the little child within them, and often leads to sins that have to be atoned for in the purifying fires of the soul. The desire for an understanding of mental laws in order to turn the hidden forces of the mind to account for one's own benefit is a danger signal which every student of Truth should stop for and observe. Therein flows the sinuous current of the self, "more subtle than any beast of the field" of man's entire consciousness. "Thou shalt worship the Lord thy God, and him only shalt thou serve." Understanding of spiritual truth is to be sought for itself alone, not for the sake of what it brings. What it brings comes to us through the action of law, without diversion of mind on our part.

It is the will of Divine Mind that all that makes up human consciousness shall be raised

to the heavenly degree—that not even one of these little ones should perish.

The faculties of the conscious mind, when untouched by knowledge of divine law, distrust the childlike simplicity and genuineness of the spiritual mind. To the intellect, simplicity is a symbol of dullness or stupidity, not worth the trouble of taking time and thought to enlighten. As a rule, man pays slight attention to the thoughts of reality which well up within him. He distrusts them as figments of his daydreaming leisure, or as foolish fancies. As a matter of fact, the inner thoughts of man are the proof of his spiritual nature, and for that reason are the most real part of his life. The thought that comes into the mind when we sit at ease in quiet meditation is not to be rebuked by the faculties (disciples) of the conscious mind as a useless hindrance. Every genuine thought that seeks to understand the truth of existence should be blessed by submitting it to the higher mind in man—the true knowledge of divine law. This deference to higher authority is childlike, but not childish. Lifting the mind in silent prayer for light on a seemingly difficult problem is a part of true wisdom.

We may not analyze the process by which knowing comes to us in response to confident prayer, but we understand something of the nature of this knowing. We know that "the wisdom that is from above is first pure." The mind that is tinged by sensual thought cannot transmit the white light of Truth, and the intuitions of the man who is steeped in an atmosphere of worldliness cannot be accepted with absolute reliance. On the other hand, it has been said, apropos of St. Catherine of Siena, that "the power of a pure life, like sunlight, affects far more than the mere surface lives upon which it shines."

We know that true wisdom is peaceable. If we wish a thorough understanding of our prob-

lem, we can gain that understanding only by approaching the problem in a peaceable frame of mind. The belligerent attitude brings, at best, a state of armed neutrality. To see through seeming difficulties, the mind must be "at leisure from itself."

So, also, we know that the childlike qualities of gentleness, docility, mercifulness, unselfish service, consistency, and sincerity all come from true wisdom. All bring good in their wake. The Christ mind has left its imprint upon them one and all.

QUESTIONS

1. What is the kingdom of heaven?
2. Who is greatest in this kingdom?
3. How do we serve Christ?
4. What must we eliminate in order to make spiritual progress?
5. What is the will of Divine Mind concerning human consciousness?

LESSON 3, APRIL 20, 1930.

Unity Subject—*Supreme Dominion of the I AM Demonstrated.*

International Subject—*Easter Lesson.*—John 20:1-16.

1. Now on the first *day* of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb.

2. She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him.

3. Peter therefore went forth, and the other disciple, and they went toward the tomb.

4. And they ran both together: and the other disciple outran Peter, and came first to the tomb;

5. And stooping and looking in, he seeth the linen cloths lying; yet entered he not in.

6. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying,

7. And the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself.

8. Then entered in therefore the other disciple also who came first to the tomb, and he saw, and believed.

9. For as yet they knew not the scripture, that he must rise again from the dead.

10. So the disciples went away again unto their own home.

11. But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb;

12. And she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain.

13. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus.

15. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.

16. Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Teacher.

GOLDEN TEXT—*He is not here; for he is risen.* —Matt. 28:6.

SILENT PRAYER—*"I am the resurrection, and the life." I live by the truth of my being, and I believe the words that I now speak.*

The crucifixion, death, resurrection, and ascension of Jesus Christ teach in symbols, to those who study the inner life of man, transcendent lessons on states of consciousness of which the or-

dinary man has no concept; hence, to explain the meaning of these lessons in detail is beyond words. It is like describing the circulation of the blood to one who does not know that he has blood. The physiology of the soul is as definite as the physiology of the body, and far more intricate. Spirit, soul, and body have their states of consciousness and centers of action and are governed by laws that preserve their homogeneous relations. Every person, place, act, position, and word in the great drama of the life of Jesus symbolizes the character and the movement of various factors of man's being.

Those who have studied thought and its capacity to build structures, visible and invisible, have some idea of the general character of the individual consciousness. We may say that there are three fundamental states of consciousness in each individual—the superconscious, or purely spiritual, which is the Christ consciousness; the subconscious, which is the stored-up thought emanations of the individual, the soul; the conscious, the realm of which the *I* takes cognizance each waking moment.

In the regeneration, which is symbolically described in the experiences of Jesus, the carnal or false consciousness, which has been generated through ignorant thinking, is eliminated, and the *I* comes into clear understanding of its right relation to God. But the body, the instrument of the soul, has been so long dominated by the carnal mind that when the carnal mind is taken away the body lies for a time in a comatose condition, in the sleep that is commonly called death. Death results in physical disintegration unless the I AM has mastered carnality and cast it out of the temple before this sleep comes. Jesus knew that He would have to cast out the false mentality, and He knew the negative condition that would follow in the body. He knew that He would have to die, but He had prepared against death by building up

in consciousness the true, spiritual life and its spiritual body. So when the mortal concept of life dissolved He was ready with the true concept, and it was with this that He raised His body.

The question is often asked whether we believe that Jesus rose from the dead with the same body that walked the earth, and what became of that body. The historical account makes it clear that after the resurrection Jesus had the crucified body. He showed Thomas the imprint of the nails; he assured His disciples that He was not a ghost, but was a real flesh-and-bone man. The present status of Jesus' body is not easy to explain, because of a lack of terms adequate to describe that inner plane of consciousness, termed "the spiritual," into which Jesus entered with His body.

Mary represents the soul, which first awakens after the great overcoming. "As she wept, she stooped and looked into the tomb." She looks into the earthly consciousness for the I AM. There she sees two angels, one at the head and one at the feet; they are in white, and seemingly represent will and understanding, which henceforth rule the body consciousness. (The two angels may also be said to be affirmation and denial. Through the use of these messengers of the I AM the body is taken out of the tomb of matter and flesh.) But Mary, the soul, soon discovers the living I AM in her very presence. She would cling to him, but this she is forbidden in the words, "Touch me not." The soul would hold the I AM in the limited world instead of letting it ascend to the superconscious realm.

Many factors enter into the work of eliminating the personal consciousness. Faith in the power of the personal self to evade the working of the law is a stumblingblock which the I AM sets aside in order to make the way straight and clear for the union of all the powers of man for his great task. The soul seeks the high estate which it is to attain through union with the divine principle.

To gain this end, it is willing at length to undergo the separation from materiality. The separation from that on which man's heart has been set is not accomplished painlessly. The I AM knows the tendency of the soul to cling to the objects of its affection and to become bound up with them. It waits, therefore, "until the harvest," when the understanding of spiritual truth becomes clear and the power of discrimination gains strength, before effecting a complete separation. Until the harvest, material thought may oppress and afflict the dawning spiritual thoughts and the latter may be thrust entirely out of mind. "By oppression and judgment he was taken away." But spiritual thoughts are deathless and eternal, and will rise again in the conscious mind clearer than ever. With true self-knowledge gained, man understands the nature of the struggle which has gone on within him. "He shall see of the travail of his soul, *and* shall be satisfied; by the knowledge of himself shall my righteous servant justify many." In thus learning to know himself, man builds into his consciousness an understanding of the fact of his oneness with all life. He comes to understand his fellows as he understands himself, and the sweep of his sympathy includes them all. His conscious mind rises by degrees into the Christ mind, which will no more be lost to sight.

The resurrection of Jesus takes place in us every time that we rise to a realization of the perpetual, indwelling life connecting us with the Father. When we have through the power of true affirmations overcome mortal thought, we should remember not to linger in the realm of psychic affections, but should hold ourselves in the spiritual. Then, through the uplifting power of the I AM in its true estate, we shall be able to elevate the subjective consciousness to the heavenly realm of thought, and the ascension of the whole man will take place when the necessary development has been accomplished.

QUESTIONS

1. What do the crucifixion, death, and resurrection of Jesus Christ teach to those who study the inner life of man?
2. What are the three fundamental states of consciousness in each individual?
3. What takes place in the regeneration?
4. How did Jesus prepare for the raising of His body?
5. What is signified by Mary and her attitude toward the risen Jesus?

LESSON 4, APRIL 27, 1930.

Unity Subject—*Whole-Hearted Devotion to Principle.*

International Subject—*Giving Up All for the Kingdom.*—Matt. 19:16-26.

Matthew 19:1-15, 27-29, may be read in conjunction with this lesson.

16. And behold, one came to him and said, Teacher, what good thing shall I do, that I may have eternal life?
17. And he said unto him, Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments.
18. He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,
19. Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself.
20. The young man saith unto him, All these things have I observed: what lack I yet?
21. Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.
22. But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions.

23. And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven.

24. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

25. And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved?

26. And Jesus looking upon *them* said to them, With men this is impossible; but with God all things are possible.

GOLDEN TEXT—*Lay up for yourselves treasures in heaven.*—Matt. 6:20.

SILENT PRAYER—*All things are now mine.*

Metaphysically, a review of the life of Christ is not a study of the historical text, but a comparison of the recorded events of His experience with our own experiences. Jesus is the complete man of whom we are all incomplete copies. We are the unripe fruit on the tree of life; He was the ripe. His footsteps marked out the true path of life, and His advice is, "Follow me."

To follow Jesus successfully requires great genius, power, and perseverance. No one has done so, though hosts have tried. One who recognized the majesty of His life wrote in eulogy: "Complete conqueror of death, take possession of Thy kingdom, whither, by the royal road Thou hast traced, ages of adorers will follow Thee." Even an attempt to follow Jesus accomplishes much in the permanent development of the soul. The development which the average man or woman works out in a lifetime is slight. The intellect cuts no deep lines in the soul texture, which is the enduring part of man's being. If man's preparation for the higher life were left to the work of intellect, his destiny would be hazy. Mystics and adepts of all ages have deplored the shallow and slow progress of those functioning

in intellect. One earthly-life experience in which the soul is stirred, and the light and power of the Spirit turned in upon it, is worth more than ten thousand lives of mere intellectual moonshine. Then how important it is that we strive to quicken the Spirit and live its life! We can afford to make any sacrifice to spiritual understanding.

Jesus pointed the way of Truth, and demonstrated its power. The keynote of His teaching is, "God is Spirit: and they that worship him must worship in spirit and truth." He denounced the intellectual Pharisees and scribes who studied the Scriptures and the traditions of men. He reiterated again and again by parable and precept the necessity of spiritual understanding and the power which accompanies it. He considered it of more importance than great riches, piety, and careful observance of the moral law. The rich young man who had, in addition to his riches, been a strict observer of the law as laid down by Moses, was told to "sell that which thou hast, and give to the poor . . . and come, follow me."

The rich young man may be likened to personality. It is that in us which lays store by the things of form and shape. Selfishness attaches our personality to the things of sense, while unselfishness liberates it.

Personality is ambitious for eternal life and strives to attain it without sacrificing the selfish attachment to things of sense.

Personality does not know the real good.

Personality follows the letter of the commandments, and in this is commended; but there is one lack—it must give up its belief in the all-importance of earthly possessions.

Personality is disappointed because it cannot retain its belief in the all-importance of earthly possessions and at the same time have consciousness of spiritual things.

When personality attaches itself to material riches, it really believes in a power other than

God. It trusts the resources of the visible rather than those of the invisible, and thus weakens its spiritual faculties. All the powers of the mind must be developed spiritward before man can rise to that higher consciousness called heaven. If we trust in riches, trust in God is weakened.

It is possible, but rare, for one to have large possessions and yet be able to enter into the consciousness of eternal life. The necessary condition is a compact between the man and his Creator as to the disposition of his riches. If a rich man would covenant with God to give all his possessions to the furtherance of the good, dedicating everything to that end and making himself a steward of the Father, he might enter into the kingdom.

One's giving up all trust in the help of relatives and earthly possessions and one's following the guidance of the higher self bring as a final reward a consciousness of the real, upon which these outer conditions rest. According to Rotherham's translation, the last clause of verse 29 of this chapter reads, "manifold shall receive, and life age-abiding shall inherit."

Those who seem to have first place from the worldly standpoint shall be last in the final test, and those that seem least shall be given first place. On every hand we see quiet spiritual workers who are laying up in the heavens of the mind a store of true thoughts that must eventually precipitate into visibility and make them spiritual lights.

QUESTIONS

1. What does the metaphysical study of the life of Christ mean to us?
2. What does it mean to follow Jesus?
3. What is the keynote of Jesus' teaching?
4. Who is the rich young man? Why did he fail to enter the kingdom of God?
5. What is the final outcome of giving up all reliance in personality?

SILENT UNITY

Steadfastly beholding my innate spiritual perfection, my whole being is filled with light.

The Society of Silent Unity was founded more than thirty-five years ago. It is the healing department of Unity School, ministering to those who need help without seeing them personally. The healing work is done entirely through prayer.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed we will pray with you, for we have faith that "with God all things are possible."

We will pray *with* you and will also instruct you how to pray to the Father in secret in order that you may help yourself. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; full measure, pressed *down,* shaken together, running over."

When writing to us for help be sure to give your full name and address. Address your request direct to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Cable address: Unity, Kansas City.

HEALING THOUGHT

April 20 to May 19

At 9 p. m. each day, will you join in the affirming of this truth?

I have unbounded faith in the perfection of God's man, now expressed in me.

Do not be afraid to expect perfection in mind, body, and affairs. The ideal man created by God was created perfect. We each have within us the perfect-man idea, the Christ of God, awaiting our recognition. Acknowledge God in all your ways, and He will pour you out a blessing. In faith acknowledge your divine perfection, and through spiritual realization manifest perfect wholeness. Exercise more and more faith in God as your perfection, and you will thereby help the Spirit of wholeness to restore and heal you.

Affirm with boldness and with fearlessness, "I have unbounded faith in the perfection of God's man, now expressed in me."

PROSPERITY THOUGHT

April 20 to May 19

At 12 noon each day, will you join in the affirming of this truth?

Omnipresent Spirit substance fills my mind, and prosperity appears in all my affairs.

When lifted up by faith, man awakes to the formative power of thoughts and words. Faith infuses the commonplace with a divine radiance. Jesus said, "Have faith in God." God is Spirit. Have faith in the omnipresent God substance and you will quicken and increase for yourself that substance until it will pour out upon you many blessings. Through faith all substance emanates from the one invisible light. In Spirit we all have everything that we need, and we may have all things in the manifest world also if we are faithful in affirming our divine resource.

Then let us all join in this spiritually quickened proclamation: "Omnipresent Spirit substance fills my mind, and prosperity appears in all my affairs."

PRAYERS ANSWERED

This department aims to create interest in spiritual healing by giving written statements from those who have sought and obtained healing by the spiritual method. Most of the following testimonials come from persons who have been helped toward health by the work of Silent Unity, the department of Unity School that is devoted to healing and to instruction in healing. One set of principles underlies all healing of any kind whatsoever. Any person or group of persons may use these principles successfully. Jesus is the outstanding exponent of these principles, but increasing numbers are using them today.

Those who wish to investigate the genuineness of any of these testimonials, or to gain inspiration from persons who actually have been healed, may do so by writing, in care of editorial department, Unity School, to the givers of these testimonials. Such letters will be forwarded to the individuals concerned. Each letter should give post office address and initials of the person to whom the letter is to be forwarded; also, the name and the date of the periodical in which the testimony appeared.

I WILL COME AND HEAL

Society of Silent Unity: I am writing this in answer to your letter on the other side of this sheet. It was I who was ill when my husband wired you. One of my friends insisted on my getting the doctor, for I was dreadfully ill with a sore throat and one side of my head was swollen as a result of neuralgia and a terrible earache. This condition came upon me so suddenly that I was too ill to use my ever-faithful statements of Truth, but I managed to convey to my husband that I wanted him to wire Unity. This he did and within two to three hours the swelling had gone down and I was able to see and think more clearly. I made up my mind that if the Lord heals He heals at once, so I joined with you in prayer and asked that I be able to rise the next morning entirely well. Praise God, I did this very thing and was down town shopping the next morning early, feeling fit as a queen. Only those closest to me know what a remarkable demonstration it was, for I certainly had been about as sick as any one could be that one day.—*E. M. K., Denver, Colo.*

Society of Silent Unity: My niece, seven years of age, was desperately ill with lung infection. Her temperature was 105. I telegraphed to you at 4 p. m.,

asking for your prayers. At 5 p. m. she had a lung hemorrhage. With it came half a pint of pus. The next day her temperature went down to 100½, and soon it returned to normal. She has been normal since.

I am a registered nurse, and I have never seen a case like it before. It was surely a miracle, and we praise God. All that the doctor can say is, "Well, well, I never before knew of a case like this clearing up as this has."—*M. G., Rockton, Ill.*

Dear Silent Unity: I received your lovely letter some time ago, in answer to my request for prayers for my son Clifford, who I feared would have to undergo an operation for mastoid trouble.

I am very happy to report that my son was healed two days after I wrote to you. Before I wrote to you I was terribly worried over his condition, for I did not want him to undergo an operation. Then I decided to write you, because I had faith that with our united prayers he would be healed, and, praise God, my son was completely healed in two days. God has answered prayer for me before, but this was one of the most wonderful demonstrations that I have seen.—*Mrs. C. R. P., Vancouver, Wash.*

Society of Silent Unity: On Wednesday, October 2, I wired you for aid for my husband who had suddenly become ill on the eve of our departure to a national convention. He was to appear on the program, and we were all packed and ready to leave early in the morning. The illness came on during the night. To go on seemed impossible. In talking with a friend who is a devoted Unity student I decided to wire you for aid. By late afternoon a decided improvement had taken place and my husband arose from bed and had dinner with his family. The next morning we left by motor and drove steadily for two days, my husband doing all the driving himself. So we offer you deep gratitude for your prayers in our behalf.

This is not the first time that your prayers have aided us. Eighteen months ago I wrote to you when I was heartbroken with despair. Through your prayers and with the encouragement and the faith that you instilled in us, we were able to carry on and to surmount great difficulties. The troubles were both

financial and physical, and now both are greatly changed for the better.—*Mrs. A. N., La Grange, Ill.*

FILLED WITH PLENTY

Dear Unity: It is difficult to tell you how much I enjoy reading *Weekly Unity* and other Unity literature. Unity has helped me very much. Many things have been made clear.

Since I lost my husband four years ago I have harbored resentment toward God. I thought that He had sent me this misery, and I did not think that I deserved it. Seeing my friends happy in their homes with their husbands, while I had had to break up my home and go to live in a boarding house, made it harder. You can not realize what this change meant to me, because I had always been proud of my little home. For years I had not been able to pray, and I could not teach my little son to pray. So you see now what Unity has done for me? It has brought me back to my heavenly Father, and I have a light heart now. —*Mrs. C. R. L., Torreon, Coah, Mexico.*

Society of Silent Unity: You may discontinue prayers now. I asked for help at my office and I have had results beyond expectations. The business has been coming in wonderfully, and I am busy every minute. There is a big increase in this month's business compared with the business of the last couple of months. It was a true answer to your prayers and mine, and I am very grateful. The other day the manager said out of a clear sky, "The Lord must have answered some one's prayers, the way our business has increased lately." This remark was very unusual, for that sort of thing is seldom discussed, but it did fit this case.—*C. W., Los Angeles, Calif.*

Society of Silent Unity: I had requested your prayers that my friend, G. E. B., would secure a satisfactory position soon. About two weeks after I had sent you the telegram, she obtained a wonderful position, good salary, good hours, dandy location, and just what she had been wanting for a long time. Please discontinue your prayers.—*A. M. N., Philadelphia, Pa.*

Society of Silent Unity: I want to thank you for your prayers for success in my business during the

month of August. We had a marvelous business, beyond all our expectation, and I feel and know that God was helping me through your loving prayers. —*L. W., Portland, Oregon.*

HE SHALL HAVE ABUNDANCE

Prosperity Bank Department: I am well pleased with the results received from my efforts with the Unity Prosperity Bank. I feel that the practice of the Bank drill has been a turning point in my life. While my financial gain is much improved I feel that I have made a more wonderful stride in other directions—one of which is a greater ability to express myself before an audience. I also have gained a deeper and better perception of life, a greater ability to be my own counselor, and a better understanding of the Christ within me. I could write a long letter on the benefits received from my seven weeks' dealing with the Unity Prosperity Bank. It is a safe Bank to deal with. Loss is impossible if one has the right mental attitude.—*C. H. X. D., Tampa, Fla.*

Prosperity Bank Department: Please rub my name off your slate (smiling). I have received all that I asked for and more—"good measure, pressed down, shaken together, running over." I have been granted the largest salary that I have ever received in my life. I am a teacher in a church school and I had sold insurance "on the side." I could not make ends meet. I dropped insurance selling when I came into Truth. I trusted God for my supply, and for a year nothing happened. Sometimes I was down to my last meal. Then came a signed statement. The vestry had voted me the fattest pay that I have ever received. God bless you.—*E. S. M., Philadelphia, Pa.*

Dear Unity: For the last five or six years I have used the Prosperity Bank drill, and let me say that I would not be without a Unity Prosperity Bank in my home. I know that it has helped me to be successful in my work and that it has brought me many other blessings.—*F. E. R., Mansfield, Ohio.*

Prosperity Bank Department: I have received manifold blessings since my bank came to me—rooms rented, music pupils doubled in number, and many

other blessings. I am truly grateful to God.—*Mrs. L. C. M., Berkeley, Calif.*

SEARCH THE SCRIPTURES

Correspondence School Department: Words seem inadequate to express the blessings that I have received through the application of principles set forth by the lessons of the correspondence course. I am indeed grateful for the privilege of being a student of the correspondence school. I have blessed this manifestation of omnipresent substance, and I am inclosing it with love and grateful appreciation.—*E. H., Kansas City, Mo.*

Correspondence School Department: I am sending in my first lesson of the advanced course. Although I am sending it quicker than I sent any of the previous lessons, I have not hurried with it. I have found it easier, in fact, than any other lesson. I consider this course priceless; to me it is like a holy trust, something that God is giving me to share with others. —*Mrs. A. C. B., Havana, Cuba.*

Correspondence School Department: I want to tell you that I truly love the correspondence school lessons. Everything in them satisfies me and helps me and gives me courage to live. I want to thank you for your interest.—*Mrs. D. S.*

THE SUN STOOD STILL

Society of Silent Unity: I wish to thank you for your prayers for us. I wrote to you asking for prayers for rain. In two or three days we had two wonderful showers. They came just in time to revive the crops. Yesterday we had another beautiful rain, enough to soak the ground and wet the roots of plants.

After writing you I was so confident that it would rain that I started making preparations, such as setting out crocks to catch rain water, and setting out plants where they could be rained on. My letter had hardly reached you before it started to rain, seemingly out of a clear sky.—*Mrs. C. B. F., Pine Bank, Pa.*

Society of Silent Unity: I sent a letter to you asking for prayers for rain. We had a grand "root soaker" on the night the letter was posted, so we are

saved, praise God, and you may discontinue prayers for us in this locality. This rain saved the flax crop.—*Mrs. F. P. C., Perth, N. Dak.*

FREE FROM CARES

Society of Silent Unity: A year ago I wrote to you asking for prayers to heal my husband of drinking. Since that day he has not touched liquor, and he is wonderful in the home. I still repeat the prayer that you sent me and every hour in the day I thank God for this great blessing.—*Mrs. W. J. P., Detroit, Mich.*

Society of Silent Unity: I am happy to write to you of the wonderful changes that have come to my family. I wrote for prayers for success for them. My son-in-law has received help in his profession, and my granddaughter, who is a musician in South America, has been blessed with success beyond her expectations. —*Mrs. J. P., Chicago, Ill.*

HIS TRUTH IS A SHIELD

Dear Friends in Truth: I am writing to tell you that our prayers have been answered. Thank you for praying with us for rain.

I sent you a letter Tuesday asking special prayers for rain to put out the forest fires. On Wednesday the fire was burning down the mountain toward our house. Men were fighting it, trying to hold it back. All day and night they worked. Thursday, about 11 o'clock, the fire jumped the fire guards and came roaring down the gulch. By 3 o'clock the wind was blowing so hard that we could scarcely see for the smoke. All during that time my daughter and I were praying, saying The Prayer of Faith.

Then I decided to wire you for help. I had to 'phone the message to Cranbrook, 32 miles from here.

(Following is a copy of the telegram received by Silent Unity: Please give special prayers for rain. Country's afire all around us. Timber is burning; our house in danger.—*Mrs. O. S. R., Irishman Creek.)*

Very shortly after I had sent the message the wind ceased to blow. The fire still burned but came no closer. It blazed around us all night. Friday

afternoon the sky began to cloud up and there were lightning and thunder. At 6:30 the rain poured. We were very happy and we sang and shouted with joy. The following Sunday night it rained all night. It rained hard all last Sunday night and all day Monday, with snow falling in the mountains. The fires are virtually out.—*Mrs. O. S. R., Irishman Creek, B. C., Canada.*

HE IS MY REFUGE

Society of Silent Unity: In the month of June of this year I wrote to you, asking for prayers. I was taking a teacher's examination and was worried for fear I should not pass. The examination papers were in and on the very day that I heard from you I received notice that I had merited a second grade certificate, a grade higher than I had expected—this being my first attempt. I knew a little about the study and work of Truth. I praised the Lord and thanked Him for helping me. After I received the certificate I wrote to you again, asking your prayers that I might obtain a position. I should have received a position long before I did if I had not gone against the teachings of Truth. I set my heart on one particular district where I wanted to teach, and I did not get it.

One night my husband and I were reading our Bibles. He said, "Aline, turn to John 14 and read it." I did and then and there I saw my mistake. I had been trying to fight for myself and had not given the Lord a chance to bear my burden. Needless to say, I made it right with God that night and told Him that I was ready to accept a position whenever He wanted to give it to me and at the salary that He wanted me to have. I felt safe after that. It seemed as if a great load had been lifted from my body.

I praised the Lord and made preparations to leave home just as if I had already signed a contract. I did not go to see our school board or any one connected with the school, for I felt that the contract would be sent to me.

About three days later I received a letter from a superintendent in an adjoining county saying that he had a position open, but that I would have to see the trustees of the school before he could offer me a contract. The same day a letter came from the trustees

asking me to come for an interview. I went the next day and was told that another teacher was being sent by the assistant superintendent and that as she was a woman with twelve years of experience they would have to see her first. I didn't give up hope.

My husband was with me, or rather he was in the car. Soon he came in and said that he would have to take our car to the service station because one of the tires was flat. I excused myself, as the other woman would not be there for an hour, and went with him. While he was seeing about the tire I slipped away and went into the rest room to pray. I thanked God for giving me the position; I prayed that the other woman would secure a place also. When we went back to the trustees they asked me to fill out an application blank. They recommended me to the superintendent and I carried the paper to him. He said that he would mail me a contract. The contract was for $25 a month more than the other school would have paid. Four others desired this position. Why did I get it? Because I left it to the Lord. —*A. G., Titusville, Fla.*

FATHER, I THANK THEE

Dear Friends: It seems no more than fair that I should write to you and thank you for your prayers in my behalf. I have been reading *Weekly Unity* for about two years, and I can truly thank God for the new light that it has given me. I have been a Christian since childhood, active in church and Christian work, yet Unity has taught me to understand the indwelling Christ in a way that I never quite comprehended before.—*M. W., Detroit, Mich.*

WHAT HATH GOD WROUGHT

Dear Unity Friends: I like the friendliness of your station, and I joyfully anticipate the eleven o'clock service every morning.

I am a subscriber to almost all the Unity periodicals, each one being a gift from my mother, who is greatly interested in your work.

Please know that every talk on healing, either mental or physical, and of course spiritual, is greatly appreciated.—*Mrs. W. F. C., jr., Ponca City, Okla.*

HELPS FROM SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

You ask us to use the healing thought at 9 p. m. When it is 9 p. m. here it is 11 p. m. in Kansas City. This makes us two hours late. Why don't you publish a table showing the time in various parts of the world corresponding with 9 p. m. in Kansas City?—*Extract from a letter received by Silent Unity.*

We prefer that people everywhere hold the Healing Thought at 9 p. m. by their own time. To try to arrange a schedule giving the time all over the world as compared with Kansas City time, in order that each person hold the thought when it is 9 o'clock here, would cause much confusion. Then, too, our real purpose would be lost sight of entirely.

Prayer is continuous in Silent Unity. Any one can, therefore, coöperate with us at any time. If each person holds the Healing Thought at 9 o'clock by his own time, a continuous current of healing power is active throughout the world. Also each one establishes for himself the orderly habit of praying at a fixed hour. As persons become established in the healing and prospering ideas and repeat them at stated times, order and power are set up in their consciousness, working out in their bodies and affairs and helping to make their good abiding.

FOR THE CHEERFUL LIFE

I will talk health instead of sickness.
I will talk prosperity instead of failure.
I will carry good news instead of bad news.
I will tell a cheerful tale instead of a sad one.
I will encourage instead of criticizing.
I will be a friend to every one.

—*Blanche E. Herbert.*

THE CHRIST SPIRIT

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

APPLYING THE GOLDEN RULE

In a syndicated article sent out by the Western Newspaper Union, L. A. Barrett talks sanely and interestingly of peace between individuals and between nations. He says, in part:

Any theory of life that is to stand the test of time and bring ultimate peace and prosperity must be positive and not negative in character. We have such a philosophy of life taught by the world's greatest Teacher, whose Golden Rule was just the opposite of the one laid down by Confucius. "Whatsoever ye would that men should do to you, do ye even so to them." If you wish to receive kindness, express kindness to others. "Give to the world the best you have and the best will come back to you."

A rule of life applicable to individuals is likewise applicable to communities and to nations. In our international relations for many years we have been struggling for peace. We fought the greatest war in modern times thinking we would attain it, but we discover that we do not possess it. The experiences encountered in this struggle have taught us some lessons. Certainly we discovered that peace cannot be obtained by any rule or contract which eliminates human relations. A negative attitude toward life will never assure peace. "Do not fire at an enemy if you do not wish to be fired upon," will never bring peace. We have been endeavoring to have peace by spending large sums upon armies and navies with no definite result. Why not try a theory of life which was advocated by the world's greatest Teacher? Why not emphasize in our international attitude the same spirit we wish expressed toward ourselves? Suppose we spend less upon preparations for war and more upon methods that will bring about a feeling of good will. Why not substitute for a negative attitude a constructive program that will remove suspicion and stimulate mutual trust, confidence, and dependence? If half the money

spent upon armaments had been spent upon creating good will we would have had an international peace long ago.

PEACE BY ECONOMIC SUASION

The industrial leaders of the world hold the possibility of world peace in their hands, according to Edward N. Hurley, war-time chairman of the United States Shipping Board, who has presented a plan for world peace in a letter to M. Georges Theunis, of Belgium, president of the International Chamber of Commerce.

According to an Associated Press item, his letter urged

> that the industrial chiefs of the world take concerted action to control the world's supply of iron ore, coal, rubber, manganese, nickel, aluminum, sodium, news print, tungsten, chromium, and mercury, "in such a manner that these materials will not be available in sufficient quantities to enable any nation to wage war effectively."

Mr. Hurley advances the proposition that industrial leaders could, by controlling the ten or twelve staple raw materials necessary in modern warfare, deny to any nation the products necessary to further its warfare. Mr. Hurley also presents a list of those whom he would recommend for such a group of world industrial executives and diplomats. He says:

> I am personally acquainted with many of the industrial leaders who could form such an organization. I am satisfied that they would judge this plan to be practicable, if presented properly for their attention and study. I am certain that the motives of those men are such that naturally they are inclined to devote their powers to the common good of mankind. The only real obstacle to the association of such men in a project of this kind is their reluctance to enter domestic political controversies.

THE PURPOSE OF UNITY

THE UNITY SCHOOL of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man, in all things.

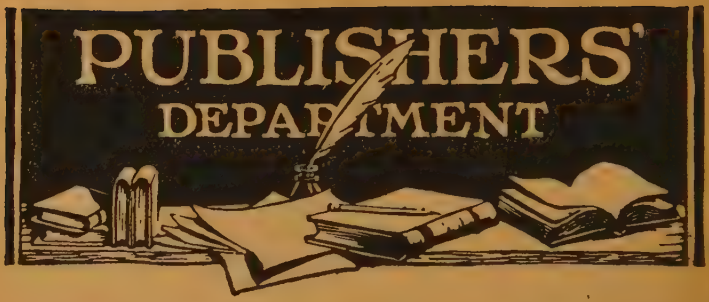
As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our lives and from our doctrine. There would be no difference of opinion among Christian people if human ideas did not prevail to a great extent, for there is but one Truth, and some day we shall see eye to eye.

A Unity center is an independent association of Unity students formed to provide, maintain, and conduct a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experiences by the Unity School of Christianity, shall be taught.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received. They are voluntary associations of such Unity students as may desire to band themselves together for study, mutual help, and service.

Through its field department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.



"Dawn," a wonderful article by Margaret Livingston, appears in May *Unity* magazine, in the Home Department. It recounts the heart-breaking experiences of a family, and the family's subsequent triumph over every adverse condition through the application of Truth principles. If you have problems of any kind, you will find this article an inspiration.

Remember, Unity's newest book, by Lowell Fillmore, proved to be a record-breaker. The sales on this book have topped the peak reached by any other Unity Book.

Weekly Unity is now of age. It reaches its 21st birthday the 26th of this month. Old enough to vote! *Weekly Unity* casts its vote on the side of peace, health, and plenty. It stands "square" for Truth, and invites you to join the ranks.

Charles Fillmore gives *The Unity Statement of Faith* on one side of a ten-inch hard-surface graphophone record, and on the other side Myrtle Fillmore gives *A Greeting to Unity People.* Friends who would like to hear the voices of Charles and Myrtle Fillmore should order this record. The price is 75 cents.

Have you noticed that the price of *Unity Inn Cook Book* has been reduced to $1.50? This book is used by Unity Inn, our vegetarian cafeteria, in the preparation of menus. It is bound in blue washable keratol, and will prove an attractive addition to your kitchen equipment.

Readers of *Unity* magazine who enjoyed "Let Go," by Elizabeth Hill, in January *Unity,* will look forward to "The Gift of Prophecy" by the same author. It will appear in May *Unity.*

A beautiful one-act play, "Thy Kingdom Come, a Dream of Easter Even," by Florence Converse, will be a feature of the April issue of *Youth* magazine. The play is highly spiritual in theme and is admirably suited for presentation by young people's groups, Sunday schools, churches, and other organizations. Directions for staging and costuming the play will accompany the text.

Christian Healing, by Charles Fillmore, teaches you how to come into harmony with life in its perfection. It shows you how to manifest the Creator as increasing health, strength, life, love, and wisdom. This book is an advanced study of Truth. Price, $1.

In April *Unity Daily Word* appears a delightful story by Zelia M. Walters, called "Your Overflowing Basket." The story tells of some people who were promised that they would meet the Giver of all good gifts after they had given from their own store. Read it and find the secret of bringing home your own basket filled to overflowing.

Many attractive features characterize the American Standard version of the Nelson Teachers' Bible, used and recommended by Unity School. It has large, readable type; it is self-pronouncing; it contains a Bible index, full references, a concise Bible dictionary, twenty-five outline maps, and twelve indexed, colored maps. Size 8¼ by 5⅝ inches; 1½ inches thick, keratol binding. Price, $4.50.

Do you dwell on yesterday's mistakes or live over again last year's hardships? If you do that, you will not make much progress in Truth. Remember that each day is a new beginning. Concentrate on making today count. *Beginning Again,* a booklet by F. B. Whitney, will stimulate your desire to erase the past, and to start anew for the kingdom.

To see Ralph E. Boileau, author of *Heaven Now,* is to know that he has heaven in his heart. To read the message contained in his little book is to catch some of the author's joyousness of spirit, and to be filled with a desire to discover the source of his happiness. You will want to read *Heaven Now,* and learn the secret. The price of the book is 50 cents.

Many readers of *Youth* magazine tell us that they turn to the "Pros and Cons" page first of all. In this page readers express their approval or disapproval of ideas expressed in the magazine, and of other topics in general. If you have not seen a copy of *Youth* recently, and are not familiar with the "Pros and Cons" page, we suggest that you procure a copy of the April (Easter) issue at once.

When some one asks just what Unity believes, are you prepared to answer the question? Our little booklet called *Unity's Statement of Faith* explains each point in detail. It sells for 10 cents a copy. Order extra copies for inquiring friends when you write for your own.

Some of our readers will be interested in knowing that *Unity* magazine in French may be obtained from Mme. Florence Struve, 51 rue Chardon Lagache, 16e, Paris, France. We do not take orders for this magazine. Any one who wishes to subscribe for French *Unity* should write direct to Mme. Struve. The price to persons outside of France is $1.88 (48 frs).

You will want a copy of *Remember,* by Lowell Fillmore, to add to your collection of Unity books. *Remember* is delightful to read, and profitable to study. One sentence from the book is characteristic of its entire message: "Remember that now is the time to be happy." Every person wants happiness, and this book will help you to discover it. Price, cloth-bound, copy, $1.

UNITY PERIODICALS

Read, Study, and Apply Unity Teachings, To Live Happily

Unity Daily Word—A page for each day
Weekly Unity—Everyday, livable truths simply told
Christian Business—Puts Truth into business
Unity—Devoted to Christian healing
Youth—Appeals to youthful readers
Wee Wisdom—Teaches Truth to the little folk

Single copies, monthly periodicals, 15 cents; *Weekly Unity,* 5 cents

Yearly subscriptions, $1.50.

"ONCE upon a time . . ." Have you forgotten the magic of those words of your childhood? They have the same charm for little folk of today, and we cannot overemphasize the importance of placing good books in the hands of children. Unity is meeting the need for good books for children, books that instruct and entertain, books that build character. You can safely order for your child any book from the following list:

AUNT JOY'S NATURE TALKS .....75 cents
Giving away Mother Nature's secrets

LITTLE SUSIE SLEEP EARS .....75 cents
In which a little girl wakes up her ears

LOVE'S ROSES .....25 cents
Unselfishness brought a great gift

TREASURE BOX .....50 cents
The story of two maidens and a princess

WEE WISDOM'S WAY .....75 cents
How a little girl's faith helped

WHITE STOCKINGS AND OTHER TALES .75 cents
A group of interesting stories

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

A Course of Instruction

If you desire to advance in your understanding of Truth, you will find real help in the lessons of the correspondence course offered by Unity School. These lessons explain the teachings of Jesus Christ in a clear and helpful way and show the student how to demonstrate metaphysical laws. For details write to the Unity Correspondence School Department, 917 Tracy, Kansas City, Mo. (Ask for Booklet X.)

"Keep the Door of My Lips"

This prayer of David's suggests to us the importance of guarding our words. Words have power, therefore let us speak only words that express strength, purity, and happiness. They pay rich dividends.

It is the aim of the Good Words club to drill you in using constructive words, helping you to form the habit. If you should like to become a member, sign the blank below and mail it to us.

SECRETARY GOOD WORDS CLUB,
Unity, 917 Tracy, Kansas City, Mo.

I desire to become a member of Unity Good Words club. I will try to form the habit of using only helpful, constructive words.

Name .....

Street Address .....

City ..... State .....

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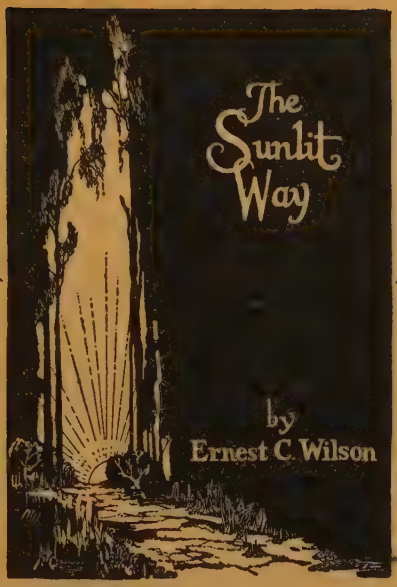


The Way Of
Love -- Joy -- Peace

Would you have the best things of life? Then walk in the sunlit way with Jesus, the Christ, as your guide. You need not walk in the shadows. By turning your face toward the sunlight you will put the shadows behind you.

The Sunlit Way, by Ernest C. Wilson, is helping many discouraged persons to find the way of love, the way of Truth, which is flooded with the light of Christ's presence. If there is inharmony in your life or affairs, you will want a copy of this book to help you find the kingdom of happiness. The book is cloth-bound, stamped in gold letters, priced $1.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Lessons in Truth

This book, by H. Emilie Cady, appeals to every one who is seeking to draw nearer to God. It has for its foundation the life and teaching of Jesus Christ, the greatest Truth teacher that the world has ever known.

Jesus said of Himself: "I am the way, and the truth, and the life: no one cometh unto the Father, but by me." *Lessons in Truth* helps you to find this way of Truth which leads straight to God.

You will want to read this book again and again, for it never grows dull. You will want to study it over and over, for each time you will get a clearer understanding of Truth.

Lessons in Truth comes in cloth binding, dark green with gold lettering, price $1.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Directions for Beginners

This booklet, by Charles Fillmore, consists of, first, a discussion of the truths of Being, and, secondly, a course in mental training, the second part being in reality a practical application of the principles laid down in the first part. *Directions for Beginners* has a helpful message for those who are taking first steps in Truth. The price is 25 cents.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Some Phases of Prosperity

Prosperity Includes { *Love*, *Joy*, *Peace*, *Health*, *Plenty*

The subject of prosperity is taken up in detail in Ruthanna Schenck's book, *Be Ye Prospered.* To study this book is to learn how to take steps toward the attainment of true prosperity. Cloth-bound, gold-lettered, the book is priced at $1.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Truth In The Home

Alice L. Ruth

A home that is founded on Truth is like the house with a rock foundation, of which Jesus said: "And when a flood arose, the stream brake against that house, and could not shake it: because it had been well builded."

Truth In The Home shows how to build character upon the principles of Truth. We quote from the chapter on "Sowing Harmony."

> "It is a mistake to do the work that belongs to your children. Children who are trained to work start out for themselves many times better equipped than those who have never had a responsibility beyond making the grades at school."

Parents will find this book a wise counselor. It is characterized by a warm sympathy and a keen understanding of life and its problems. Price 75 cents.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Unity Books and Booklets

For Beginners

Caroline Napier	$ .50
Directions for Beginners	.25
Directions for Beginners ..... Spanish, $.10; German	.25
Getting the Clear Realization	.25
Lessons in Truth ..... cloth	1.00
Lessons in Truth ..... French, Swedish, Italian, Norwegian, $.75; German or Dutch	1.00
Miscellaneous Writings ..... cloth	1.00
Miscellaneous Writings ..... French, German	.75
Unity's Statement of Faith	.10

On Healing

Christian Healing ..... cloth	1.00
Christian Healing ..... French $.75; German	1.00
Divine Remedies ..... paper, $.75; de luxe	3.00
Divine Remedies ..... French	.75
Heal Thyself ..... cloth	1.00

On Prosperity

Be Ye Prospered ..... cloth	1.00
Spiritual Law in Business, The	.25

On the Silence

Book of Silent Prayer	.50
Methods of Meditation	.35
The Silence	.50

Pertaining to the Home

Child Unfoldment ..... cloth	1.00
Cook Book, Unity Inn ..... washable keratol	1.50
Truth in the Home	.75

Inspirational

Beginning Again	.35
Faith That Removes Mountains ..... German	.25
Finding the Christ	.25
Finding the Christ ..... German, Spanish, or Swedish	.25
*Remember ..... cloth	1.00
Sunlit Way, The ..... cloth	1.00
What Are You? ..... cloth	1.00

Devotional

My Litany	.10
Truth in Song	.50
Unity Song Selections ..... cloth	1.00

For Advanced Study

Inner Vision	.50
Selected Studies ..... paper, $.75; cloth	1.50
Talks on Truth	.75
Unity Tract Index	.50

Juvenile

Aunt Joy's Nature Talks	.75
Little Susie Sleep Ears	.75
Love's Roses	.25
Sunrise Calling	2.00
Treasure Box	.50
Wee Wisdom Picture Book	.50
Wee Wisdom's Way	.75
White Stockings and Other Tales	.75

*Latest Unity Publication

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Is It Time to Renew?

If this copy of *Unity* comes to you in a pink wrapper, our subscription has expired. In order not to miss a single issue just write on the wrapper, "Please renew," and mail it, with your remittance, to Unity School of Christianity, Kansas City, Mo. Renewal price, $1.50 a year.

A Trio of Truth Teachers

A combination of periodicals to meet various needs is made up of *Weekly Unity, Unity Daily Word,* and *Youth* magazine.

For the busy person *Weekly Unity* has eight pages of interesting articles characterized by brevity and compactness. It is just suited to the needs of those who have little leisure.

For mothers *Unity Daily Word* is rich in inspiration and help. Its daily lessons help them to meet with true courage the tasks of the day.

Youth magazine reaches the hearts of the young, whether sixteen or sixty. Its delightful fiction and other features bring out valuable lessons in Truth.

These three, *Weekly Unity, Unity Daily Word,* and *Youth,* make up a well-rounded course of study along Truth lines.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

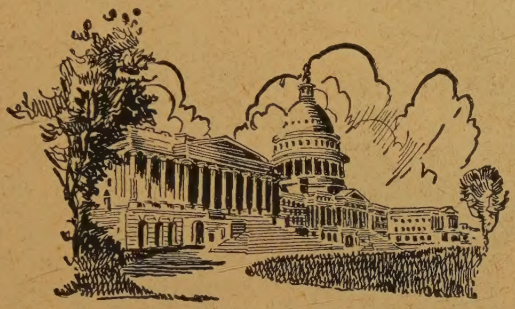
"A Bible in Every Cell"

The above is the slogan of the Prison Society of America, which supplies Bibles to prisoners. The Silent-70 department of Unity sends free literature to prisoners, and with the coöperation of the Bible Society much good work has been done.

Thousands of prisoners have received Unity literature, and some have written to Silent-70 stating that they thank God for "sending" them to prison, because it was there that they found Unity literature and a knowledge of the Truth that frees.

Any prisoner who desires a Bible may obtain it by writing to the Bible Society, Box 2585, Denver, Colorado. Upon making request to Silent-70 he will receive, free of charge, "Lessons in Truth" and subscriptions to Unity periodicals. Both these societies are supported by free-will offerings.

What About The Future?



Our government of tomorrow will depend on the children of today. Are you training your child to be a good citizen? The time to begin is when he is young and impressionable.

Wise parents recognize the value of good literature in implanting in a child's mind the principles of right living. In this connection we suggest *Wee Wisdom* magazine as a delightful companion and ideal instructor of young children. It fascinates them by means of its wide-awake stories and bright pictures, while it teaches them to love the good, the true, and the beautiful things of life.

Wee Wisdom has long been a favorite with children, and its popularity grows year after year. The price of a subscription for twelve months is $1.50.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Planting Time Is Here

In order to reap a good crop, the farmer plants only the finest seed. If you wish prosperity, do not plant "hard times" seed. Use only words that express the idea of plenty, and from these good seeds you will reap a crop of blessings.

The Prosperity Bank plan helps you to establish in your thoughts the consciousness of plenty. As you grow into a rich consciousness, you will want to show others how to attain it. By the bank plan you save to send Unity's message of Truth to others.

When we send you a bank, we enter your name with Silent Unity for special prayers. Your part is to be faithful to the bank drill, and to save daily over a period of seven weeks for subscriptions for *Unity* magazine. For two subscriptions the amount to be saved is $3.00. A blank is attached for your convenience in ordering a bank.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank, and enter my name with Silent Unity for special prayers.

Name .....

Street Address .....

City ..... State .....

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